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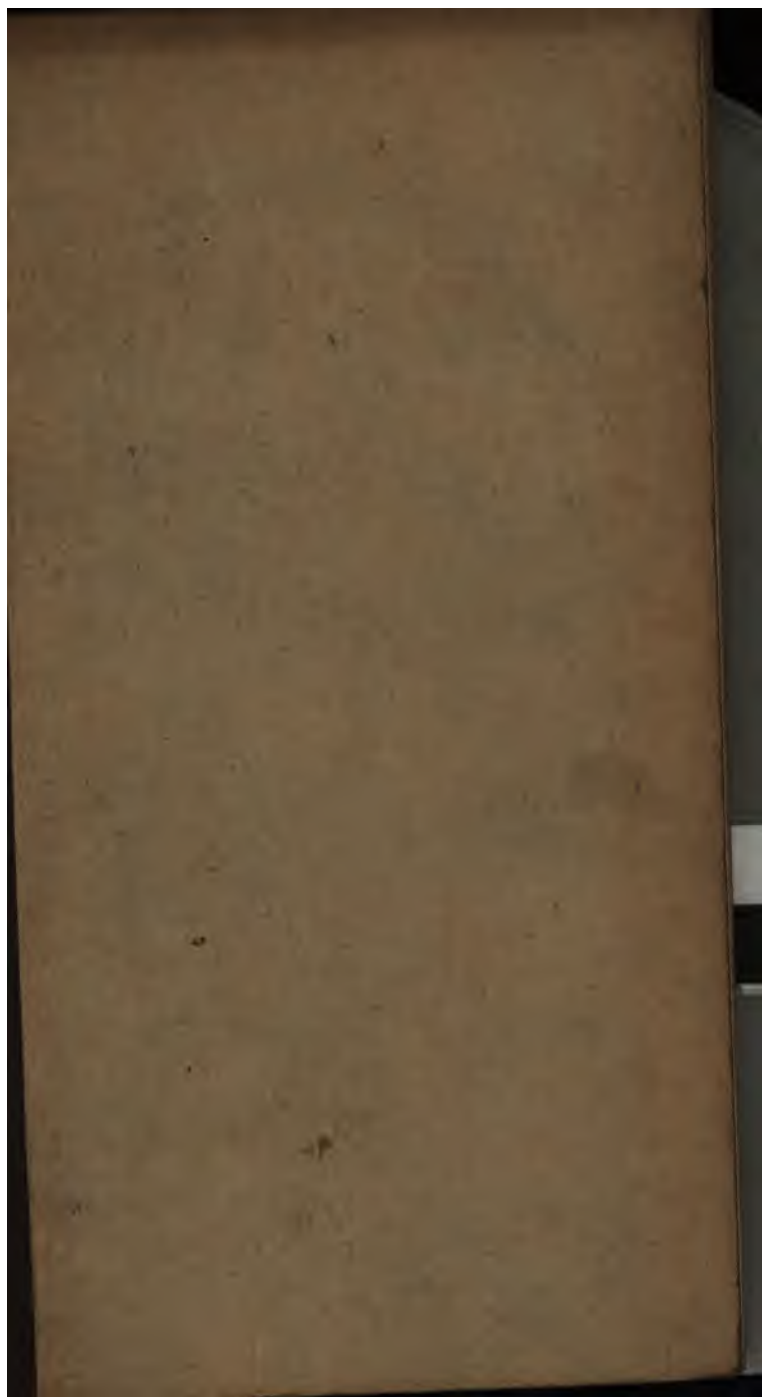
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MAXIMILIAN  
"King of Bavaria."

J Allan. Lith. Sydney.

A  
VOICE FROM AUSTRALIA;  
OR  
AN INQUIRY  
INTO THE  
PROBABILITY OF NEW HOLLAND  
BEING CONNECTED WITH THE  
PROPHECIES RELATING TO NEW JERUSALEM  
AND THE  
SPIRITUAL TEMPLE.

BY  
HANNAH VILLIERS BOYD,  
AUTHORESS OF LETTERS ON EDUCATION TO A FRIEND IN THE BUSH  
OF AUSTRALIA.

"And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the Wilderness of the land of Egypt, so will I plead with you, saith the Lord God."—EZEKIEL xx. 35, 36.

SYDNEY:  
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WITH THE ASSISTANCE OF NATIVE YOUTHS OF AUSTRALIA,  
FOR PRESENTATION AT THE  
EXHIBITION OF THE INDUSTRY OF ALL NATIONS,  
UNDER THE  
PATRONAGE OF HIS ROYAL HIGHNESS PRINCE ALBERT.

MDCCCL.

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## PREFACE.

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THE daily increasing interest which is manifested by all Christians, who observe the signs of the times, and have leisure to study the Prophecies, concerning the approaching fulfilment of those which relate to the second coming of the Saviour of mankind, will, I hope, be sufficient apology for an individual who has not had the advantage of studying the Holy Scriptures in their original tongues, presuming to offer an opinion on so important a subject.

While studying the Prophecies relative to New Jerusalem, I have been led to take a very different view of their fulfilment from that set forth by some of the Clergy of the Church of England, whom I have heard preach on the subject; and as I consider a time is rapidly approaching in which every individual in the world ought to have a peculiar interest in the Prophetic writings, because every year must bring us nearer to the time to which St. Paul alludes, when he desires the Corinthian believers to profit by the experience of the Israelites, saying to them, "*Now all these things happened to them for ensamples, and they are written for our admonition, upon whom the ends of the world are come,*"\* I cannot conscientiously refrain from communicating my opinions on the unfulfilled Prophecies to those who may feel interested in them.

\* 1 Cor., x. 11.

From the time St. Paul wrote to the Christian Church at Corinth until the present day, his epistles have, with all the other portions of Holy Writ, been the spiritual food of many believers who are now with him in glory, and in this manner the words of our Saviour have been fulfilled, when he promised his Apostles that he would be with them to the end of the world; but I believe that the generation which shall be alive on the earth when this long prophesied "*end of the world*" takes place, have a peculiar interest in the Prophetic warnings, with which the Old and New Testament Scriptures abound; and my object in writing the following pages is merely to lead enquirers after the truth to follow the example of the Bereans, who, as St. Luke tells us, "*searched the scriptures daily, whether those things were so.*"\*

Since I commenced this work, I have, from time to time, read the opinions of other writers on this subject, and some others connected with it; and where I have found ideas which coincided with my own, I have made quotations, partly with a view of bringing any work which pleased me before the notice of persons who might not previously have met with it. Where I have made extracts from the Holy Scriptures I have written them in italics, in order that they may be the more easily distinguished by any person wishing to translate the book into any European language, as I consider all the inhabitants of Europe particularly interested in the unfulfilled Prophecies.

For the information of individuals who may not have time to read larger works on the rise, progress, and prospects of this Colony, I have given a place to the

\* Acts, xvii. 11.



following extract from the "*Sydney Morning Herald*," in which journal it appeared as a leading article about a year since:—

"THE DESTINIES OF THE COLONY.—In attempting to speculate on the destinies of this gigantic continent, the most far-seeing intellect would find itself at fault. The history of the past serves only to confuse our conceptions of the future. New Holland was colonized with no other view than that of supplying a substitute for the plantations lost to Great Britain by the revolt of America. To those plantations England could no longer banish her criminals; it was therefore deemed necessary to seek some other region wherein her penal discipline might be resumed. Such a region had been found by her great navigator. Its remoteness from the mother-country, the congeniality of its temperature to the European race, the assumed fertility of its soil, and the known magnitude of its territory, combined to recommend New Holland as in all respects eligible for the penal settlement of which the British Government were in quest. To New Holland, accordingly, did the stream of transportation begin to flow; and for fifty years and more did that stream continue to flow without interruption.

But in this, as in ten thousand other instances, the wisdom of Providence asserted its superiority over the wisdom of man. The statesmen who selected Botany Bay as a substitute for their lost plantations, and who directed its shores to be occupied for the mere purposes of a roofless gaol, and who sought no higher result than the safe keeping and economical employment of convicted offenders, little dreamt that in so doing they were laying the foundation of a succession of prosperous colonies, whose produce would at no distant day constitute an important element in the resources of the nation. But so it was. The convict was to be the pioneer of the colonist. The penal settlement was to make way for the free province. Botany Bay was to expand into New South Wales; and New South Wales was to be only the first member of a family of Australian States. Van Diemen's Land, Swan River, South Australia, New Zealand, and Victoria, are the undoubted progeny of the penal experiment commenced at Botany Bay. For ought that is known, for ought that history tells, had Botany Bay never been thought of as a nursing mother for British convicts, these several countries would to this day have remained under the exclusive occupancy of barbarian tribes. But because Botany Bay

outripped the narrow objects of its settlement, and gradually opened up the unsuspected capabilities of the vast territories which loomed beyond its prison-house, colonization became attracted to its shores. And because the colonization of New South Wales was crowned with a success at once splendid and surprising, the colonizing spirit became roused to new adventures, and colony after colony was added to the Australasian group.

"About forty years have now elapsed since our soil was found capable of producing something more profitable than the grain and vegetables required for convict rations. And the new pursuit which then began to excite attention, and to draw capital from our father land to these immeasurable wilds, and to change the entire aspect of the country, has continued down to the present day to be the chief and almost the only course of our material prosperity. Upon the growth of wool and the breeding of stock the colony then began to wax rich; upon the growth of wool and the breeding of stock its riches are thought still to depend. Of the various articles of colonial produce or manufacture exported from New South Wales in exchange for the productions or manufactures of other countries, our wool even now constitutes full three-fourths of the money value. But the question often arises in thoughtful minds, Is this huge monopoly to be permanent? is its permanency desirable? is its permanency possible? Is our social existence to be for ever dependent on so frail an animal as the sheep? Is our social well-being always to fluctuate with the rise and fall of the wool market, with the abundance or scarcity of pasture, with the absence or prevalence of catarrh and scab amongst our flocks? Are the vast majority of our sons to be driven into the wilderness, and compelled to earn a scanty and precarious subsistence by looking after sheep and cattle? Is it desirable that our resources should be so stinted, our occupations so vagrant, through all time coming? Is it possible that a community so circumstanced can ever reach any considerable rank in the scale of civilization? All these questions must be answered in the negative.

"And one good reason why they must be so answered is this: nature herself has laid down limits beyond which the multiplication of our flocks and herds cannot be maintained. A careful inquiry into the physical resources of the colony, with reference to this particular point, was instituted in this journal in the early part of the year before last; and the result was, that, reasoning from well established data, the day seemed not very remote when those limits would be reached. In the article referred to it was

shown, that according to the ratios of increase which had theretofore prevailed, by the year 1857 the number of sheep in New South Wales would amount to 32 millions, and of other live stock to 5½ millions; that for the depasturing of these animals there would be required an area of 231,000 square miles; and that as the whole surface of the colony, available for pastoral uses, could not be estimated at more than 230,000 square miles, the consequence would be, that in that year the stock would be more than the land could bear. It was shown further, that by the year 1867 the sheep and other stock of this colony alone, independently of those of Southern and Western Australia, would exceed 145 millions, requiring 175,000 square miles of pasturage, or about one-third of the entire area of the New Holland continent.

"These results, after making ample allowance for those disturbing causes to which the elements of such calculations are always liable, must be looked upon as sufficiently astounding. If there be any truth in our official returns, if there be any fairness in the representations of our graziers as to the breadths of land required for the sustenance of stock, and if any reliance is to be placed upon the conclusions mathematically deduced from these premises, then is it a fact established beyond all dispute, that the rate at which our sheep and cattle have heretofore increased cannot be maintained for more than ten years beyond the present time.

"But is there not reason to hope, that before those ten years shall have expired, the colony will have ceased to depend on wool as her all in all? Her capital and industry are already setting in in other directions. Her domestic manufactures, which nine years ago were little more than *half a hundred*, are now *one hundred and thirty-three*. Her mills, which nine years ago were only *seventy-seven*, are now *one hundred and seventy-two*. Her vineyards, which five years ago comprised only *five hundred* acres, now comprise nearly *a thousand*. Her home-grown wine, which five years ago was less than *thirty-four thousand* gallons per annum, is now more than *one hundred and three thousand*. Ere the next ten years shall have closed, is there not a strong probability that sugar, cotton, minerals, and even the precious metals, may be added to her staple productions? And may we not anticipate the delightful consummation, that our existing resources will be wonderfully extended, and many new resources brought into affluent activity, by means of that great renovator of the age—Railway Communication?"



## THE TREE OF KNOWLEDGE.

---

*"Knowledge is Power."*—LORD BACON.

WHEN we open the inspired volume, with a wish to be instructed, we must continually bear in mind that much figurative language is used, particularly in the prophetic writings. Divines and commentators generally admit this, but frequently differ about the portions which may be taken in a literal sense, and those which are figurative. They also differ about the meaning intended to be conveyed when figurative language is employed by the prophets or apostles. There are many remarkable passages in the prophetic writings which I consider to have a double meaning, intended to be figuratively understood by a series of generations, and literally applicable only to the generation which shall be alive on the earth at the time of their fulfilment. Amongst these are the prophecies relative to New Jerusalem. To all those Christians who have already departed this life, in the firm belief that they were in Heaven to receive "*the crown of glory that fadeth not away,*" the description given in the Revelation of New Jerusalem must have been a source of consolation and hope, and the belief that only after death could they enjoy the blessings spoken of in the 4th verse of the 21st chapter of

Revelation, has, I believe, in many instances caused believers to feel an anxiety to "*depart and be with Christ.*" I have known more than one instance of the following hymn being sung or repeated with enthusiasm by dying Christians :—

From Egypt lately come,  
Where death and darkness reign ;  
We seek our new, our better home,  
Where we our rest shall gain.

Hallelujah ! We are on our way to God.

To Canaan's sacred bound,  
We haste with songs of joy ;  
Where peace and liberty are found,  
And sweets that never cloy.

Hallelujah ! &c.

There sin and sorrow cease,  
And ev'ry conflict's o'er ;  
There we shall reign in endless peace,  
And never hunger more.

Hallelujah ! &c.

How sweet the prospect is !  
It cheers the pilgrim's breast,  
We're journeying thro' the wilderness,  
But soon shall gain our rest.

Hallelujah ! &c.

Mr. Kelly, in writing this beautiful hymn, appears to consider Canaan, as a type of Heaven, Egypt a type of the associates and sources of pleasure of a Christian before conversion, and the Wilderness a type of the world. Doctor Watts also in the following hymn takes

the same view of this portion of scripture, as affording personal comfort to every believer, and considers Jordan as an emblem of death :—

There is a land of pure delight,  
Where saints immortal reign ;  
Infinite day excludes the night  
And pleasures banish pain.

There everlasting spring abides  
And never with'ring flowers ;  
Death like a narrow sea divides  
This heavenly land from ours.

But tim'rous mortals start and shrink,  
To cross this narrow sea ;  
And linger, shivering on the brink,  
And fear to launch away.

Oh ! could we make our doubts remove,  
Those gloomy doubts that rise,  
And see the Canaan that we love  
With unclouded eyes—

Could we but climb where Moses stood,  
And view the landscape o'er,  
Not Jordan's stream, nor death's cold flood,  
Could fright us from the shore.

Whenever the promises relating to New Jerusalem have been thus understood, we may feel certain that the individuals who were comforted by them, were taught by the Holy Spirit, and are gone to receive their reward in the world of Spirits ; but those who are to be the heirs of the literally fulfilled promises may be taught to understand them differently, and may be on the earth at the present moment. And if we may judge of God's manner of dealing with his chosen people at a future

time, by studying the manner in which He has dealt with them in past times, we have reason to expect that as surely as Noah was instructed how to build an ark and save his family in it previous to the deluge; and Moses directed when to bring the Israelites out of Egypt where they had been residing four hundred years, so will the future inhabitants of New Jerusalem be taught when they are to take possession of it. We find by referring to the 24th chapter of St. Matthew's Gospel, that at the same time our Saviour foretold the destruction of the temple at Jerusalem, which prophecy was fulfilled before that generation had passed away, he gave his disciples reason to expect that as "*the end of the world*" approached, his elect people would be dealt with in a different manner to the other inhabitants of the world, as the promise to them, which is found in the 31st verse, is very remarkable; so are also the 36th, 37th, 38th, and 39th verses, comparing "*the end of the world*" to the flood.

*And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from the one end of Heaven to the other. But of that day and hour knoweth no man, no not the angels of Heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came and took them all away; so shall also the coming of the Son of Man be.*

We may expect when this prophecy is fulfilled that there will be as great a destruction of human life, as there was at the time of the flood; but for the same reason that the Almighty preserved Noah and his family



in the ark, which was that the human race should not become extinct, we may reasonably suppose that a part of the world is destined to preserve a certain number of families to worship Him on earth when his enemies shall meet with a final overthrow, and when the wheat shall be gathered into the Lord's "*garner*."\*

That the human race are capable of enjoying a much greater portion of happiness than we see them generally enjoy in this world is not contrary to scripture. Let us refer to the book of Genesis and ascertain what were the sources of happiness of Adam and Eve in Paradise. They lived in a beautiful garden which produced "*every tree that is pleasant to the sight and good for food*."† They had "*dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth*."‡ They had each an intellectual companion, without which the gift of speech would have lost its chief power of making its possessor happy; and they had a power of understanding their Creator when he was pleased to reveal himself to them, and instruct them. We are told that God commanded them not to eat of the fruit of a particular tree; and we may infer from this, that had they exercised self-denial and self-control, and permitted the beautiful fruit to drop from the tree and decay on the ground untouched, they would have been taught by their Creator, from year to year, all the different branches of knowledge, which their descendants have discovered by the dearly earned experience of several thousand years. We may learn from history, that whenever the Almighty wished for his own wise purposes, that any branch of knowledge should become known to the descendants of Adam, "*God said, Let*

\* Matthew iii. 12. † Genesis ii. 9. ‡ Genesis i. 28.

*there be light and there was light.*"\* He appointed men to communicate the knowledge which they had acquired by being gifted by their Creator with intellects favorable to such studies, to others in such a disinterested manner, that, as in the instance of Galileo, persecution, imprisonment, and sometimes death, has been the consequence of one of the descendants of Adam, introducing a new theory to the notice of mankind. "Kant and Schiller have justly remarked, that with what we call the Fall of Man, civilization begins, and only then morality becomes possible: for that unconscious innocence was not morality. Even according to the Scriptural account, men gain through transgression the knowledge of good and evil, whereby they become like unto God." (Gen. iii. 22.)†

When Adam was driven from Eden, he was physically and intellectually punished. He was obliged to live by hard labour, instead of having the cravings of his animal appetite satisfied by delicious fruit; and as an intellectual being, with an enquiring mind, he was obliged to remain in ignorance of many things which he must have been desirous to know, and was daily punished by not receiving that constant supply of mental food which would have been his portion, had he remained in Eden, and patiently submitted to the teaching of his creator. Adam and Eve might have been taught by inspiration how to study the sciences of Geography, Astronomy, Chemistry, Phrenology, Electricity, Animal Magnetism, &c., and to teach them to their children, with as much facility as Noah was taught by inspiration how to build the Ark, Moses to write the law for the

\* Genesis i. 3.

† Sec. Das Wesen des Christlichen Glaubens von W. M. L. de Wette.

Israelites, or Solomon to build the Temple at Jerusalem. But Adam and Eve chose to pluck the tree of knowledge, or the tree of experience themselves, and their descendants are still suffering for their folly and disobedience, and must continue to do so, until the following prophecy is fulfilled, "*And there shall be no more curse.*"\* It is remarkable that the above-named sciences, have, since the Reformation, been studied and brought to a degree of perfection which was necessary to carry out the designs of the Almighty disposer of events, relative to the generation which shall be inhabitants of the earth when "*the end of the world*" takes place. The prophet Daniel leads us to expect that the prophecies would not be thoroughly understood until other branches of knowledge had been discovered by mankind. "*But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be intreated.*"† The result of the science of geography, and the art of navigation, being brought to great perfection, is, that a taste for travelling has been generated since that period, in the minds of men, which was quite necessary in order that the prophecy of our Saviour, "*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come,*" ‡ might be fulfilled; and that the peculiar productions, and geographical position of every part of the globe should be known, before the elect should know when to obey the following command, which will be ultimately understood by those for whom it was particularly intended, when it was written by St. John, "*And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her*

\* Rev., xxii. 3. † Daniel, xii. 4. ‡ Matthew, xxiv. 14.

*plagues : and she shall be utterly burned with fire ; for strong is the Lord God who judgeth her.\**

Victor Considérant, in one of his works on social destiny, thus expresses the difficulty which the descendants of Adam have found in plucking the tree of knowledge, while the earth was under a curse. "Man required many gropings and much trouble to learn how to construct his machines, his ships, his palaces; to form his legions of practical workmen, of learned men and artists; to collect the fundamental elements of his prosperity and power. As long as he has not fulfilled these first conditions, he is not fit to enter into his true destiny, to realise the social organization fit to satisfy his wants, to harmonise and render useful the passions of all the members of which he is composed. Thus, like the planet, like the animal, like the human being himself, Humanity, who is a living being of a superior degree, has his times of embryo, and his infancy. Humanity cannot attain the age of strength, the plenitude of life, but by traversing at first ages of ignorance, weakness, and pain. These first ages are precisely the times of poor societies, incoherent, incapable of gratifying by enjoyment, the desires of our nature, of realising the happiness, of which they were to prepare the instruments, to fashion and to collect the immense material. These first ages may be called subversive, and are divided into successive periods, distinguished by the names of, the savage, the patriarchal, the barbarous, and the civilized. Thus industry bounded in the savage state to hunting, fishing, and the construction of rough weapons; extended itself in the patriarchal period to the care of flocks. The barbarians gave themselves up to agriculture, and

\* Rev., xviii. 4. 8.

began to manufacture. Finally, civilization developed sciences and arts, brought to perfection every branch, created the great means of communication, and all the elements of extensive industry. From this moment Humanity possesses all the necessary resources to organize its strength and power, and to realise, by the association of individuals and people, the general condition of his happiness, and of his glorious destiny.”\*

There's a good time coming,  
 We may not live to see the day,  
 But earth shall glisten in the ray  
 Of the good time coming.  
 Cannon balls may aid the truth,  
 But thought's a weapon stronger,  
 We'll win our battle by its aid,  
 Wait a little longer !

There's a good time coming,  
 War in all men's eyes shall be,—  
 A monster of iniquity,  
 In the good time coming.  
 Nations shall not quarrel then,  
 To prove which is the stronger,  
 Nor slaughter men for glory's sake,  
 Wait a little longer.

Phrenology, like Australia, is yet in its infancy ; both were brought before the notice of mankind about the same time. Let us hope that the shafts of sarcasm and ridicule, which have been let fly unsparingly at each, may, in the course of the next half century, be turned against their enemies. From my own experience, I can say, that in my vocation as a teacher, I have found the science very useful ; and that, in the opportunities it

\* Problèmes sur la Destinée Sociale.

gives me of perusing mankind in the original, whether by observing the heads of strangers, and comparing them with their general character amongst their acquaintance; or in looking at pictures or busts of remarkable individuals, and comparing them with their actions, as recorded by others, or their own writings, I have a cheap, and never-ending source of amusement.

For example, as I was one day, turning over the leaves of the *Illustrated London News*, for September, 1849, my attention was arrested by a picture of three Chippewa Indians. I was anxious to have observed the shape of their heads, but I could not, as they were covered with head-dresses, made of the fine inner bark of the silver birch; worked with figures of men and animals in coloured quills; in which were stuck white and black plumes, from the wing of the great American Eagle. Poor ignorant savages! (thought I,) they know no better way of obtaining respect from their fellow-savages.

Turning over the pages, a little further on, I came to the portraits of three expelled Wesleyan ministers, the Rev. William Griffith, Rev. Samuel Dunn, and Rev. James Everett. They have obtained celebrity from an act of tyranny on the part of the Wesleyan conference, which is a disgrace to any body of men calling themselves christians. I was delighted to find, on reading the short sketch given of their several styles of preaching, and their reputation as ministers of the gospel, that all I could see in the portraits, of their well-developed heads, gave additional proof of the truth of the science. Their visible intellectual faculties would have stamped them as ornaments to any profession, to which they might have belonged. Had John Wesley himself been alive, how glad would he have been to have engaged such men, as

fellow-labourers in the Lord's vineyard. I was next attracted by the uncrowned head of Maximilian, King of Bavaria ; and so much was I impressed by the beautiful development of his reasoning and observing faculties, and his benevolence and veneration, that I could not help exclaiming, "What a pity it would be ever to hide such a head with a crown of gold ! It would be like trying to paint the lily, or gild the stars ; the mark of God is visible in that forehead ; Could a bauble made by the hand of man improve it ?" Such were my exclamations after the first glance I gave at the picture ; after having contemplated it with admiration for some time, I proceeded to read what report the newspaper gave of his character, and I found that, "one of his Majesty's earliest acts, was the writing of an autograph letter to the Minister of the Interior, respecting the working classes, expressing his great concern at the state of commerce, and his desire for the co-operation of all parties to restore the industrial resources of the country ; and requesting the government to take immediate steps to provide work, by commencing the construction of railways, water-works, bridges, roads, public buildings, &c., as far as the public exchequer would allow the requisite expenditure." What a beautiful illustration is this Bavarian King of the description given by Archbishop Fenelon, in the fifth book of *Telemachus*, of a peaceful king. "If he is qualified to govern in peace, it follows that he must govern by the wisest laws : he must restrain parade and luxury ; he must suppress every art which can only gratify vice ; and he must encourage those which supply the necessaries of life, especially agriculture, to which the principal attention of the people must be turned."

I next paused to contemplate the head of Baron

Alexander Von Humbolt, copied from a portrait, taken when he was in his eightieth year. And I was forcibly struck by the splendid development of all his intellectual faculties, and the immense height of his head. He had indeed, the "mark of God," visible in his forehead. If Phrenology were generally understood, such a man going into any assembly, would require neither crown, mitre, nor wig, to assist him in obtaining the respect of his fellow men; even were his valuable additions to the "Tree of Knowledge" unknown: but in the words of Dr. McGillivray, "his renown has extended over all parts of the civilized world, and there is not a man of science in Europe, whose name is more familiar. Long after his career on earth shall have terminated, he will be remembered as one of the chief ornaments of an age, peculiarly remarkable in the history of the world."

My observing faculties were next aroused by a picture representing an assembly of the Synod or Council of Paris, the presiding Archbishop of Paris, (M. Sibour) is seated in full pontifical robes, and wearing his mitre: behind his chair is borne the crozier, and around, and in the rear is a crowd of priests. Oh! how annoyed I felt, that I could not study the development of the Archbishop's head, because he wore a great mitre thereon. Sitting opposite to him were seven other mitred heads, with two embroidered lappets attached to each mitre, hanging down over the shoulders of the wearers.

The priests who stood behind the Archbishop's chair, had only black caps on the crowns of their heads, which enabled me to observe that some of them had very deficient reasoning faculties, although well developed organs of Veneration were visible. The council assembled in the middle of summer, and I think they must have found the weight of their richly embroidered vest-



ments very overpowering: but large organs of self-esteem, and love of approbation, would render the respect and admiration of the multitude so gratifying, that it would probably make up for the inconvenience.

To judge by the countenances of five of the mitred heads, they were very busy "calculating," (as the Americans say.) They were probably making such a calculation as the following, which is on record amongst the "good works" of that society in Spain, called the Monte di Pietad:—

Sacred and Royal Monte di Pietad of Madrid, has relieved from Purgatory since its establishment in 1721, till November 1826.

1,030,396 souls at the expense of..... £1,720,437

From 1st November, 1826, to 1st of November,

1827, 11,402 souls at the expense of..... 14,276

Total, 1,041,798 souls at the expense of..... £1,734,713

A pretty species of merchandise for enlightened Europeans, calling themselves Christians in the 19th century!

When I read this calculation in print, I could not help thanking God that I was not born a member of the Church of Rome. The Church of England is not an infallible church; but her ministers dare not pretend to possess the power of shutting up the "keys" of the kingdom of heaven from poor people; they cannot, as the ministers of a protestant church, arrogate to themselves that mediatorial office which has been vested by the Most High in his well-beloved Son. *"There is but one mediator between God and man, even Christ."* My religion has never cost me much money. I bought a book, for which I paid one pound, about ten years since; I can open it whenever I like, and hold spiritual converse with St. Peter himself, and his fellow-labourers in the "Lord's

vineyard," St. Paul, St. James, St. Jude, St. Matthew, St. Mark, St. Luke, and St. John. I can seek for advice from the discourses of our blessed Saviour, who shed his blood for the remission of my sins, and the sins of the whole world; I can learn the language of prayer and praise from King David; wisdom and moral instruction from King Solomon; much historical information, as well as spiritual improvement, from the writings of Moses and the Prophets; and all out of the same blessed book. Thus I find the words of the Prophet Isaiah daily fulfilled to me. *"And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."*\*

It is true that I avail myself of the privilege of attending public worship on the Sabbath, because I feel deeply interested in the progress of gospel truth; and for that reason I do not always go to the one place of worship. I must confess, also, that I have been often more edified by the preaching of Presbyterian, Independent, Wesleyan, and Baptist ministers, than by those belonging to that church of which I am a baptized member. This has been particularly the case since the Bishop of Sydney, William Grant Broughton, banished from his diocese the Rev. Francis T. C. Russell, one of the most zealous and eloquent ministers of the church of Christ, that ever crossed the Pacific Ocean to be a labourer in the Lord's vineyard in Australia. But although some of the Bishop's sycophants made every exertion they could to drive him back to Ireland, from whence he came, he has

\* Isaiah xxx. 20, 21.

still found a "table spread" for him in this moral "wilderness;" as he has been received into the diocese of the Bishop of Melbourne, and is now preaching the gospel in the wilds of Australia Felix.

Those wanderings of mine from one place of worship to another, have been frequently found fault with by some of my fellow-christians, who attach great importance to a regular attendance at their several parish churches; in fact, I have been told that I am no better than a "Galway Protestant," and have yet my religion to choose, but I trust that I do not depart from the following precept of St. Peter: "*But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear; having a good conscience; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.*"\*

I also feel very thankful that I was not born during the reign of Henry the Fifth, of England, as I suppose I should have suffered the fate of Lord Cobham, who, in the year 1417, was hung up with a chain by the middle, and thus, at a slow fire, burned, or rather roasted, alive, for trying to establish liberty of conscience in Great Britain. I must now ask my readers to let me exercise their patience a little longer, while I relate an adventure which this system of not staying to listen to the preacher in my parish church led me into. In the year 1839, I was obliged to go to London on particular business; I travelled from Dublin to Liverpool per steamer, with a Miss Moore, an amiable member of the Society of Friends, who was then "wasting her sweetness" behind

\* 1st Peter, iii. 15. 16.

a counter in Waterford, and travelling to London to lay in a stock of Drapery for her shop. We proceeded to London by the railway train, and during our stay in the great metropolis, occupied the same bed-room in a quiet boarding house in Liverpool-street, kept by another member of the Society of Friends. We arrived in London on a Monday evening; during the week I met with a severe disappointment in the termination of the business which brought me to London. On Saturday evening I received a letter which caused me to pass "a night of weeping;" and had it not been for the kind sympathy of my friend, Miss Moore, I should have sunk under the weight of affliction, but he who "tempers the wind to the shorn lamb," sent me one who proved "a friend in need." Elizabeth Moore said much to cheer and comfort me, and proposed, on Sunday morning, that we should take a walk to St. James's chapel, to see the Queen. There were plenty of Quakers' meeting houses, and parish churches, between Liverpool-street in the City, and the West End; but she knew, like a "good physician," that a long walk, with an interesting object in view, was one of the best methods of calming a troubled mind; so she put up her Quaker's bonnet in the round tin box which she had made for bringing it to London, and with the quiet straw bonnet in which she travelled, and a simple, though not remarkable dress, she gave me her arm, and we walked on to St. James's chapel. I readily assented to her proposition that we should go there, because I was anxious to hear, through the medium of my own ears, what style of preaching the "Head of the Church," in England, was accustomed to listen to. I had been for three years and a half sitting under the ministry of the Rev. Richard Ryland, one of the brightest ornaments of the Church of England, in the

town of Waterford ; and during a few weeks' sojourn with one of my sisters in Kingstown, I had attended the Mariner's Church there, and been edified by the preaching of the Rev. Richard Brooke ; I had heard both those clergymen preach openly against the then "new doctrines" of Doctors Newman and Pusey ; I therefore felt anxious to hear, whether it was one of those "wolves in sheep's clothing," called "Puseyite Ministers," had the privilege of teaching religion to Queen Victoria. The day was lovely, and I found that a walk with an agreeable companion had already done much to cheer my spirits ; when we arrived at the church door, my readers may judge of the surprise of Miss Moore and myself, when we were met at the door of the house of God, by a company of soldiers, with bayonets pointed at us, who said, that as we had not obtained tickets of admission the day previous, they would not let us in. The largest organs in my head are "Love of Approbation, Combativeness, and Destructiveness," and this combination of organs, when found in the heads of men, lead Phrenologists to tell them, that they will "seek the bubble reputation, even at the cannon's mouth ;" my first impulse therefore, was,

—to take arms against a sea of troubles  
And, by opposing, end them.

I had for a long time been suffering from those sources of misery, which lead people, as Shakspeare says, to commit suicide ; I was tired of the world ; I had experienced

The oppressor's wrong, the proud man's contumely,  
The pangs of despised love, the law's delay,  
The insolence of office.

Here was an opportunity for a glorious death ! It was my duty, (according to my godfather and godmother's promise for me,) " to fight manfully under Christ's banner, against sin, the world, and the devil." To die fighting my way into the house of God would have been a delightful species of martyrdom ! It might have been attended with such beneficial consequences to the cause of true christianity ! I should have figured in all the newspapers in London the next morning, and my fame would have spread far and wide. The Head of the Church, and her benevolent Royal Consort, might have put their heads together to devise some plan for keeping the place of worship which they attended from being too crowded, without the assistance of bayonets. However, I spared them the trouble ; I had left two helpless children in Ireland, who were then depending entirely on my exertions for support ; Philoprogenitiveness, Conscientiousness, and Benevolence, forbade a rash act ; I again took the proffered arm of my friend, and we entered the door of the first dissenting chapel we found open, where we listened to a sermon preached from the text : "*Then said he unto the disciples, It is impossible but that offences will come : but woe unto him through whom they come ! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.*"

I had been engaged from the day previous to dine with a Mr. and Mrs. Phineas Murphy, who lived at Islington, so I parted from my kind friend, and felt myself so much better than I was in the morning, that I was able to laugh over my High Church adventure, with Mr. and Mrs. Murphy, and Miss Ardagh, a young lady from Waterford, who was then passing a few months with them.

I have often thought since, that if I were head of the church, instead of Queen Victoria, the plan I should adopt to avoid the necessity of having drawn bayonets in a place of worship, would be, to take all the places of worship in London, to attend in turn. If the day were favourable for a long ride, I should rise early, and go to the more distant ones : and if the weather were rainy or snowy, I should order my coachman to stop at one or other of those nearest to Buckingham Palace. I should then so familiarize my subjects with the sight of my countenance, that I should soon cease to be "a lion" and from having an opportunity of personally observing, how all the labourers in the Lord's vineyard were doing their work ; I should be able to judge for myself whom I should promote, as occasion offered, to bishoprics, and archbishoprics, without consulting my ministers at all.

I quitted London the day after this adventure, and returned to Ireland, where I shortly afterwards obtained a situation as governess, in the family of the Rev. Richard Langford, then preaching the gospel at Miltown Malbay, in the county of Clare. I consider it one of the greatest privileges I have ever had in the course of my pilgrimage, to have passed nearly a year under the roof of that faithful servant of Christ. The eloquence of his discourses, preached with the "*sword of the Spirit, which is the word of God*,"\* in his right hand, and not a written sermon ; the soothing influence of his extemporaneous family prayers ; his zeal in the performance of his parochial duties, and his instructive conversation, will, I trust, never be forgotten by me ; for the remembrance of them is refreshing, in this morally thirsty land. Some expenses he was obliged

\* Ephesians vi. 17.

to enter into, to make his glebe-house habitable, prevented his retaining me in his family : but I shall never forget the morning I left his house. He read aloud the following Psalm : "*The Lord is my shepherd ; I shall not want. He maketh me to lie down in green pastures : he leadeth me beside the still waters. He restoreth my soul ; he leadeth me in the paths of righteousness for his name's sake, Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil : my cup runneth over. Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.\**" He then prayed extempore, that all the blessings which David enumerates in this beautiful Psalm might be my portion ; and after a hasty breakfast, I parted with my kind friends, and took my seat on the mail car which was starting for the town of Ennis. Some months afterwards I emigrated with my two "*olive branches*"† to Australia, and I have since felt frequent experience that Richard Langford's prayer for me has been answered.

As I embarked from Cork, and not from London, I left Queen Victoria's dominions in the Northern Hemisphere, without seeing Her Majesty, except in pictures, and have of course exercised my observing faculties, in studying her head : which, as far as I can judge of it from a profile, is so well proportioned, that she need not be under the necessity of wearing her crown, to hide any deficiency in the development of her cranium, that Charles the Bald of France thought he was, when he always wore his crown in public to hide the deficiency of his hair.

\* Psalm xxiii. † Psalm cxxviii. 3.



Prince Albert, as well as I can judge from a picture, has the beautiful "tête carrée," so frequently seen amongst the Germans, which is, perhaps, the most perfect formation of head, in the eyes of a Phrenologist. It is worthy of such a head to plan the great exhibition of the Industry of all nations, which is to take place next year. The head that could form such a design wants no golden crown. Prince Albert proves himself to be not only a King, but an Emperor of the creation ; and Queen Victoria in giving him a command of money to carry out his plan, proves herself worthy of the compliments paid to her in the following lines, written by John Rae, Esq., of Sydney, and set to music by Professor S. H. Marsh :—

#### NATIONAL AUSTRALIAN ANTHEM.

Hail to Victoria ! Queen of the Ocean,  
As her sires have for ages its conquerors been ;  
Be her kingdom entwin'd with her people's devotion,  
As her brow with the diadem : God save the Queen.

Hail to the favor'd one ! Love and affection,  
Are due to a princess, so youthful as thou.  
Since thy people have plac'd for thy country's protection,  
The crown of thy fathers secure on thy brow.

Hail ! to the happy Queen, sweetest that earth has seen ;  
Dear to thy country, as chief to his clan ;  
Australia speaks loud of thee, Britain is proud of thee,  
Wise as Elizabeth, gentle as Ann.

Hail to the happy Queen ! Be still as thou hast been,  
Gilding with glory thy reign upon earth.  
Live in Australia's love, live like the peaceful dove,  
Here as in England, the land of thy birth.

## THE UNFINISHED MYSTERY.

The secret of the Lord is with them that fear him, and He will shew them his covenant.—*Psalms* xxv. 14.

A REMARKABLE circumstance which occurred in the year 1847, drew my attention very particularly to the following text of scripture: "*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets.*"\* I referred to the margin of my Bible, and found, that St. Paul thus explains the subject of it, "*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*"† In another epistle he alludes to the same idea in the following words: "*By revelation he made known to me the mystery; which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel.*"‡ From this we may judge, that as the gospel has been preached to all nations, and the Holy Scriptures have been translated into all known languages, the time must be near when the Jews are to be gathered out of all the nations where they have been scattered, and the Lord's people from among the Gentile world also. When our Lord sent his apostles out to preach his gospel, he did not lead

\* *Rev.*, x. 7. † *Romans*, xi. 25. ‡ *Ephesians*, iii. 3, 5, 6.

them to think that all would believe their report. On the contrary, he told them not to remain too long with the inhabitants of the different cities who would not listen to them, and that they were merely to leave some evidence of having been there; even such a trifling action as shaking off the dust of their feet would be a witness against rebellious cities in the day of judgment. Cities and nations are now in existence which were not thought of at the time the apostles were commanded to "*teach all nations*" and when our Saviour uttered the following memorable words: "*Woe unto thee Chorazin! Woe unto thee Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.*" \* The writings of the Apostles, and the words of Christ, are familiar to the inhabitants of what are called christian nations, and christian cities, living under the government of christian kings, queens, or princes. But if we compare the actions of the inhabitants with the precepts of the gospel, we must admit, that the words of our Saviour could be applied to them. Were he on earth again, might he not say with as much truth, "*Woe unto you London. Woe unto you Paris. Woe unto you Rome. Woe unto you Vienna. Woe unto you St. Petersburg. Woe unto you Madrid. Woe unto you Lisbon. Woe unto you Dublin. Woe unto you Edinburgh, &c. 'Thou art exalted into heaven, and shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day; but I say unto you, that it*

\* Matthew xi. 21, 22.

*shall be more tolerable for the land of Sodom in the day of judgment, than for thee.\** The inhabitants of Sodom and Gomorrah, Tyre and Sidon, and Capernaum, had not the privilege of having the Holy Scriptures circulated amongst them, like the inhabitants of Europe, Asia, Africa, and America. But not only is vice secretly encouraged by the wealthy professors of christianity, but pride, covetousness, neglect of the poor, and many other evidences that the greater number of the inhabitants are living in open contempt of that word which is to judge them at the last day, are visible; they are all "*lovers of pleasure more than lovers of God,*" † and before the "kingdoms of this world become the kingdoms of our Lord and his Christ," the "tares must be separated from the wheat." The chosen people of Christ's Gentile Church, as well as the descendants of Abraham, are now scattered over an ungodly world. The tares are choking the wheat; the messengers of God have done much in calling sinners to repent, by the instrumentality both of preaching and writing; their office will soon be to obey the following command of the Saviour whose gospel they have so faithfully preached: "*And in the time of the harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.*" ‡ This is part of a parable which was spoken by our Lord to the multitude; but when his disciples asked him, after the multitude were sent away, to explain the parable to them, he answered, "*He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest*

\* Matt xi. 23, 24. † 2nd Tim. iiii. 4. ‡ Matt. xiii. 30.

*is the end of the world ; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world ; the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear let him hear."* \* From the above texts we may learn that the barn and the kingdom are synonymous terms. But the question naturally arises, where is that kingdom ? where is that barn ? Our Saviour said to his disciples on one occasion, "*my kingdom is not of this world*" † He also told them to pray that it might come, and he compared it to a grain of mustard seed, to leaven, and to other sensible objects, which require time to grow, and produce certain effects. At the time he was on earth, the shape of the world was not known, and the most learned philosophers of Greece had some ridiculous ideas about it. Thales believed it was a sphere ; but Anaximander, his disciple, compared it to a cylinder ; Lencippus gave it the shape of a drum ; others preferred the cubic form ; and some, following Xenophanes and Anaximenes, believed it to be a high mountain, the base of which has an infinite extension, while the stars float around its summit. Ptolomy, who lived in the first century after the Christian Era, made greater advances in the science of geography, than any other Philosopher before his time, as he introduced the measures of latitude and longitude, and adopted a general system of fixing the position of places. But it was not until Christopher Columbus discovered a part of the new

\* Matthew xiii. 37—43. † John xviii. 36.

world in 1492, that the real shape of the earth was established as an undoubted truth. From that time, the part of the world which was known to the apostles has been called the old world; and it is worthy of remark, that from that period a spirit of enquiry into the truths contained in the sacred volume was aroused; the art of printing took the Bible out of the hands of priests and monks; people began to "think for themselves" in matters of religion, and the Reformation commenced. Persecution raged in Europe for several years, and caused thousands of Protestants to take refuge in America. Satan's empire appears to have been on the decline from the time the "grain of mustard seed" began to grow; and modern history proves to us how the prophecy of Isaiah, relative to the Gentile branch of the church, has been fulfilled: "*Thus saith the Lord God, behold I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders; and kings shall be thy nursing fathers, and their queens thy nursing mothers.*" \* The manner in which the church has been protected by some kings, and persecuted by others, during the last 1850 years, is a very interesting branch of history; but as a nurse is no longer wanted when a man is grown up, so a time may be expected to arrive when the Church of Christ will no longer require the assistance or protection of the kings or queens of the old world. Soame Jenyns expresses, in a few words, the ill effects which may follow from too much of this royal nursing: "Pure and genuine christianity never was, nor ever can be, the national religion of any country upon earth. It is a gold too

\* Isaiah xlix. 22, 23.

refined to be worked up in any human institution, without a large portion of alloy ; for no sooner is this small grain of mustard-seed watered with the fertilizing showers of civil emoluments, than it grows up into a large and spreading tree, under the shelter of whose branches the *birds of prey and plunder* will not fail to make for themselves comfortable habitations, and thence deface its beauty, and destroy its fruits." The great mystery is to be finished by numbers of Christians and Jews simultaneously leaving the old world before it is destroyed, and then will satan's empire be utterly overthrown. Therefore the most important occupation for all who consider themselves the "Lord's people," whatever sect they may belong to, is to ascertain the geographical position of the place where they are to reign ; of that "*kingdom prepared for them from the foundation of the world,*" \* which they could not do, until every part of the habitable globe had been sufficiently explored, and the science of geography completed by the discoveries of Captain Cook and Sir Thomas Mitchell.

There is a beautiful promise to the church in the prophecy of Hosea, which was partially fulfilled at the time that Protestant christians were obliged to flee to America, from Romish persecution : "*Therefore behold I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her vineyards from thence, and the valley of Achor† for a door of hope ; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.*" ‡ A door of hope was then indeed opened to the church through trouble and perse-

\* Matthew, xxv. 34. † Trouble. ‡ Hosea ii. 14, 15.

ention ; and in late years, how frequently have the inhabitants of the old world been thankful that they were able, in seasons of scarcity, to procure corn from America. How much also has the literature of the old world been enriched by the pens of American writers.

When our Lord sent out his twelve disciples, he said to them, "*Behold I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves. But beware of men : for they will deliver you up to the councils, and they will scourge you in their synagogues ; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.*" \* How plainly do the history of the decline and fall of the Roman Empire, and the histories of Germany, England, France, and Spain, prove, that this prophecy has been fulfilled ; they also prove the fulfilment of some of the more obscure prophecies in the book of Revelation. In the 11th chapter we find St. John thus foretelling the persecutions which the church would suffer : "*And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three-score days, clothed in sackcloth. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and shall kill them ; and their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Saviour was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put into graves.*" † The witnesses here spoken of appear to be the Holy Scriptures, which, for

\* Matthew x. 16, 17, 18. [† Rev. xi. 3, 7, 8, 9.



a period of 1260 years, during the dark ages, were locked up in monasteries; during which time the Jews, who still are witnesses of the truth of the Old Testament, were greatly persecuted; and the Waldenses, and the Albigenses, underwent the most cruel treatment from the Church of Rome. \* When the Reformation, which was brought about by the discovery of the art of printing, triumphed, the witnesses no longer remained among the sackcloth of the monasteries, but Europe was stained with the blood of martyrs; and it is evident that the "great city" mentioned in the 8th verse, must be the old continent, in a part of which, our Lord was crucified: and which is yet to be punished, for shedding innocent blood. The martyrs are still crying, "*How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*" † On account of the death of the martyrs of the Reformation taking place after the invention of the art of printing, the records of their martyrdom will never die, as long as a corner of the earth endures to which books can be carried by ships; and the facility, which for the last three centuries and a half, has existed of translating works of interest, enables people of all nations and tongues to sympathise with them, and acknowledge the justice of the punishment denounced against nations which are stained with their blood.

The history of Europe for the last three centuries and a half appears also to explain the prophecy contained in the 6th chapter of the Revelation, in which four horses are described. The white horse, who had a crown given to him, bears a resemblance to Charles the 5th of Germany, who inherited crowns from several other relations

\* See Jones's History of the Church. † Rev. vi. 10.

besides his father. He was a great opposer of the Reformation, and persecutor of the Protestants. But it is remarkable, that after being a successful conqueror, he became tired of royalty, resigned his crown to his son, and died in a monastery.

The red horse appears to resemble Louis XIV, who was a great persecutor of the French Protestants. In his reign 50,000 families fled from France. In the year 1685, those who wished to worship God, according to the dictates of their conscience, had to choose between death and conversion; a day was appointed to hear the decision of the reformers, and dragoons were to be their judges. All who refused to abjure their creed were hanged, and their chiefs and pastors were broken on the wheel. This was the work of a King professing the religion which was to bring, "peace on earth and good will to men." Well did the descendants of this emissary of satan deserve the scourge they received from infidelity the century following.

The black horse resembles Napoleon, who, although a great shedder of blood, did not interfere with liberty of conscience, but on the contrary, made many wise and just laws, and humbled the power of the church of Rome, and that of other kingdoms. During his reign there was great plenty; commerce flourished; and it is remarkable, that although the European nations were at war with each other, those countries which did not produce the olive and the vine, continued to receive their supplies of oil and wine from France, Spain, and Italy. Death on the pale horse appears to be that part of the prophecy which is now fulfilling. That extraordinary disease, the asiatic cholera, has visited all the nations of Europe, and North America. The potatoe disease has for a series of years caused famine in

Ireland, and has obliged the rulers of Great Britain to recommence emigration on a large scale. The orphans which were left in a state of dependance on parish bounty, after their parents had fallen victims to cholera, fever, or famine, are now coming to Australia in crowds; and the *trouble* into which families of all ranks have been brought by the consequences of those awful scourges, has *opened a door of hope* to many of them in a country which the cholera has not yet visited, and where the earth is ready to *yield her increase* to the industrious agriculturists.

The following lines, written by Thomas Campbell, Esq.,\* on the departure of emigrants for New South Wales, will be long applicable to families thus obliged to leave "father-land."

On England's shore I saw a pensive band,  
 With sails unfurled for earth's remotest strand,  
 Like children parting from a mother, shed  
 Tears for that home that could not yield them bread;  
 Grief marked each face, receding from the view,  
 'Twas grief to nature honorably true.  
 And long, poor wanderers o'er the ecliptic deep,  
 The song that names but home shall make you weep;  
 Oft shall ye fold your flocks by stars above,  
 In that far world, and miss the stars ye love;  
 Oft when its tuneless birds scream round forlorn,  
 Regret the lark that gladdens England's morn,  
 And giving England's names to distant scenes,  
 Lament that earth's extension intervenes.

But cloud not yet too long, industrious train,  
 Your solid good with sorrow nursed in vain:  
 For has the heart no interest yet as bland  
 As that which binds us to our native land?

\* Author of "The Pleasures of Hope."

The deep drawn wish, when children crown our hearth,  
 To hear the cherub-chorus of their mirth,  
 Undamped by dread that want may e'er unhouse,  
 Or servile misery knit those smiling brows :  
 The pride to rear an independent shed,  
 And give the lips we love unborrowed bread :  
 To see a world from shadowy forests won,  
 In youthful beauty wedded to the sun ;  
 To skirt our home with harvests widely sown,  
 And call the blooming landscape all our own,

Our children's heritage, in prospect long,  
 These are the hopes, high-minded hopes and strong,  
 That beckon England's wanderers o'er the brine,  
 To realms where foreign constellations shine ;  
 Where streams from undiscovered fountains roll,  
 And winds shall fan them from th' Antartie pole.  
 And, what though doomed to shores so far apart  
 From England's home, that even the home-sick heart  
 Quails, thinking, ere that gulf can be recrossed,  
 How large a space of fleeting life is lost :  
 Yet there, by time, their bosoms shall be changed,  
 And strangers once, shall cease to sigh estranged,  
 But jocund in the year's long sunshine roam,  
 That yields their sickle twice its harvest-home.

There, marking o'er his farm's expanding ring  
 New fleeces whiten, and new fruits upspring,  
 The grey-haired swain, his grand-child sporting round,  
 Shall walk at eve his little empire's bound,  
 Emblazed with ruby vintage, ripening corn,  
 And verdant rampart of acacian thorn,  
 While, mingling with the scent his pipe exhales,  
 The orange-grove's and fig-tree's breath prevails ;  
 Survey with pride beyond a monarch's spoil,  
 His honest arm's own subjugated soil ;  
 And summing all the blessings God has given,  
 Put up his patriarchal prayer to Heaven,  
 That when his bones shall here repose in peace,  
 The scions of his love may still increase,

And o'er a land where life has ample room,  
In health and plenty innocently bloom.

Delightful land, in wildness ev'n benign,  
The glorious past is ours, the future thine!  
As in a cradled Hercules, we trace  
The lines of empire in thine infant face.  
What nations in thy wide horizon's span  
Shall teem on tracts untrodden yet by man!  
What spacious cities with their spires shall gleam,  
Where now th' opossum laps a lonely stream,  
And all but brute or reptile life is dumb!  
Land of the free! thy kingdom is to come,  
Of states, with laws from Gothic bondage burst,  
And creeds by chartered priesthoods unaccurst:  
Of navies, hoisting their emblazoned flags,  
Where shipless seas now wash unbeaconed crags;  
Of hosts reviewed in dazzling files and squares,  
Their pennoned trumpets breathing native airs,—  
For minstrels thou shalt have of native fire,  
And maids to sing the songs themselves inspire:—  
Our very speech, methinks, in after time,  
Shall catch th' Ionian blandness of thy clime;  
And whilst the light and luxury of thy skies  
Give brighter smiles to beauteous women's eyes,  
The Arts, whose soul is love, shall all spontaneous rise.

Untracked in deserts lies the marble mine,  
Undug the ore that 'midst thy roofs shall shine;  
Unborn the hands—but born they are to be—  
Fair Australasia, that shall give to thee  
Proud temple-domes, with galleries winding high,  
So vast in space, so just in symmetry,  
They widen to the contemplating eye,  
With collonaded aisles in long array,  
And windows that enrich the flood of day.  
O'er tessellated pavements, pictures fair,  
And niched statues breathing golden air.  
Nor there, whilst all that's seen bids fancy swell,  
Shall music's voice refuse to seal the spell;

But choral hymns shall wake enchantment round,  
And organs yield their tempests of sweet sound.

Meanwhile ere Arts triumphant reach their goal,  
How blest the years of pastoral life shall roll !  
Ev'n should some wayward hour the settler's mind  
Brood sad on scenes for ever left behind,  
Yet not a pang that England's name imparts,  
Shall touch a fibre of his children's hearts ;  
Round to that native land by nature's bond,  
Full little shall their wishes rove beyond  
Its mountains blue, and melon-skirted streams  
Since childhood loved and dreamt of in their dreams.  
How many a name to us uncouthly wild,  
Shall thrill that region's patriotic child,  
And bring as sweet thoughts o'er his bosom's chords,  
As aught that's named in song to us affords !  
Dear shall that river's margin be to him,  
Where sportive first he bathed his boyish limb,  
Or petted birds, still brighter than their bowers,  
Or twined his tame young kangaroo with flowers.  
But more magnetic yet to memory  
Shall be the sacred spot, still blooming nigh,  
The bower of love, where first his bosom burned,  
And smiling passion saw its smile returned.

Go forth and prosper then, courageous band :  
May He, who in the hollow of his hand  
The ocean holds, and rules the whirlwind's sweep,  
Assuage its wrath, and guide you on the deep !

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We may expect that the same causes which have obliged families to leave Great Britain, and find new homes in Australia, will probably affect other parts of the old world, before the following prophecy contained in the end of the above mentioned chapter is fulfilled : “ *And the heaven departed as a scroll when it is rolled together ;*

*and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains ; and said to the mountains and rocks, fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb : for the great day of his wrath is come, and who shall be able to stand ? \** The seventh chapter speaks of the mercy of God in withholding those judgments until 144 thousand of the descendants of Abraham, and a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, are collected together in a place of safety. And those who are zealous in advancing Christ's kingdom should seek out the book of the Lord, and pray for an outpouring of the Holy Spirit to teach them through that book what they are to do. He has given a promise that before he comes himself he will "*send his angels with a great sound of a trumpet,*" and many may wait until they see angels flying with trumpets, to tell them where they are to assemble to meet the Bridegroom. Now this language may only be figurative, and we learn from St. Paul, that they may appear in outward form like men. He says in writing to the Hebrews, "*Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.*" † The sound of the trumpet may mean the manner in which the Lord's messengers are enabled, since the art of printing was discovered, to spread his gospel and proclaim his will in a way unknown to the world, previous to this wonderful invention. I once heard a clergyman of the Church of

\* Revelation vi. 14, 15, 16, 17. † Hebrews xiii. 2.

England lecturing on the 7th chapter of Joshua, in which Gideon is represented taking a city with the assistance of 300 men armed only with trumpets, and lamps in pitchers, the light of which was not visible until the pitchers were broken. He said this was a type of the manner in which satan's kingdom would be finally overthrown by the sound of the gospel trumpet, and the writings of men whose works would not be understood until after their death. In the 8th, 9th, and 10th chapters of the Revelation, there are seven angels spoken of, having seven trumpets, preparing to sound; and then successively sounding. The signs of the times and history must be consulted, to ascertain how many of them may have already sounded; if they are (as I believe) men whose writings have assisted in advancing Christ's kingdom. Every one in the old world is interested in the sounding of the trumpet of the seventh angel; for then is the "mystery" to be finished.



## THE KINGDOM OF GOD.

"Thy Kingdom come."—MATTHEW vi. 10.

WHEN we contemplate such an event as the predicted mission of the angels being accomplished ; when we see with the eye of hope that not only 144 thousand of the descendants of Abraham, but an infinitely great number of sincere, humble christians, from different nations of the world, are to be assembled together in a place of safety, before the last vials of God's wrath are poured out, as the waters of the flood were in the time of Noah ; we are naturally led on to the contemplation of the size of the place which is to contain them. In reflecting one day on this subject, when reading the book of Revelation, I compared the first verse of the 11th chapter with the 16th verse of the 21st chapter, and I found that the city in which the spiritual temple was to be erected was to occupy a space of twelve thousand furlongs square. "*And there was given me a reed like unto a rod : and the Angel stood saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court that is without the temple leave out, and measure it not, for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two months. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof, and the city lieth four-square, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.*" I then con-

sulted the map of the world, and could not perceive any part of it so suitable to the description here given, as Australia. Leaving out New South Wales, the only part of the island which has been a penal colony, and the Swan River settlement, there is a square of twenty-five degrees in the centre of the Island, which, reduced to furlongs, would make 12,000. In prophetic language one portion or space of time is frequently put for another; thus days are put for years: and in studying the 2nd verse of the 11th chapter above quoted, if we substitute years for months, and calculate from the year 1800, when persons began to come from England, to get grants of land, or to purchase it cheaply, and to accumulate wealth by the labour of prisoners, it is like a fulfilment of the prophecy that it should be "trodden down of the Gentiles" for 42 years; for in the year 1842 it ceased to be a penal colony. Before Australia was discovered, religious persecution had ceased; and the country, from its great distance from England, would never have been so well prepared as it now is, for the reception of the Lord's people, had it not been for a time a penal settlement. Pride was originally the cause of its ceasing to be so. Those who had made it their adopted country, and accumulated wealth in it, were ashamed of living in an English prison; and it is remarkable, how those very individuals who petitioned for the withdrawal of convict labour, have since had their pride humbled by having their petition granted. A sudden cessation of a command of convict labour had a serious effect on the commercial interests of the country; the settlers felt the change materially, when they were obliged to give high wages to immigrants, instead of having their flocks tended, and their lands cultivated, by assigned servants, to whom they were only obliged

to give food and coarse clothing. This circumstance has prevented many persons, since that period, from investing their capital in stock or sheep; and several settlers sold their stations, and invested the money they received for them in bank shares. The directors of one of those banks, lent money on land security, to persons who were carrying on large mercantile speculations, and the annals of the colony, since the year 1842, contain a series of failures of banks, mercantile houses, and landed proprietors, all more or less involving friends and relatives in poverty. The time appears now to have ceased when people are tempted to come to this country merely to "get gain," that they may take it to spend in the old world. Several who went to England with this object in view, have been obliged to return; they tried to pursue the same absentee system which has been productive of such serious evils to Ireland, but they have found by experience that the value of all kinds of property is so fluctuating in New South Wales, that no one can calculate on receiving rents regularly, if they reside at such a distance as Europe, and that if they wish to quit Australia they must sell their land and break all ties with the country. That all those circumstances are favorable to "*the meek of the earth*," who may be taught to take refuge here, is a fact that cannot be doubted. The prophet Isaiah leads us to expect that the place of refuge for the Lord's people would be in a country favorable to the cultivation of gardens, and to that liberty of conscience so necessary to the happiness of those who wish to worship God in spirit and in truth, without being interfered with by the Pharos of the old world, who to support their armies, and gratify their pride, tax their industrious subjects unnecessarily. "*And it shall come to pass in*

*the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from (New) Jerusalem. And he shall judge among the nations, and shall rebuke many people ; and they shall beat their swords into plowshares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more."* \* A mountain is emblematic in scripture of a place of safety, and it is remarkable, that part of Australia is in exactly the same degree of south latitude that old Jerusalem is in north latitude, the 30th. It has all the characteristics of the land of Canaan, only that it is much larger. We could not select such a square of land near ancient Jerusalem, without including a vast portion of Persia and Arabia, which countries are now occupied by unbelievers. So that it does not appear to be the will of the Almighty that his people should return to it, until it has undergone that purification by fire, which is to destroy all the unbelieving nations by which it is surrounded ; and while this purification is going on, the saints, who take refuge in " the Lord's barn," and are ultimately to inherit the earth, will be safe. There is a " new earth " ready to receive them, where wars and persecutions have never raged ; where even the stars above are different to those in the northern hemisphere. A great part of this " new earth," is uninhabited, and even unexplored ; but

\* Isaiah ii. 2, 3, 4.

if it were taken possession of by sincere worshippers, who, individually and collectively, made the word of God *a lamp unto their feet, and a light unto their path*,\* it would be a fulfilment of the prophecy, *\* Behold I create a new heaven and a new earth, wherein dwelleth righteousness.*"† It is also remarkable, that one of the constellations which has induced astronomers to come and admire the beauties of the heavens, which cannot be seen in the old world, is called "The Southern Cross." In Mrs. Hemans' poem, "The Forest Sanctuary," she thus alludes to the effect the observation of those four beautiful stars, had on the mind of a Spaniard who was flying from persecution in the 16th century, when he recognised them again. He is described as first having seen them when he went to South America, in his youth, as a warrior :

— "Then came night, th' intense  
Dark blue--the burning stars ! I saw *thee* shine  
Once more, in thy serene magnificence,  
O Southern Cross ! as when thy radiant sign  
First drew my gaze of youth—No, not as then ;  
I had been stricken by the darts of men  
Since those fresh days ; and now thy light divine  
Looked on mine anguish ; while within me strove  
The still small voice against the might of suffering love."

"When Humbolt was travelling across the Andes he was particularly struck with an expression of one of the guides who accompanied him during the watches of the night. On seeing this constellation he said, "Midnight is past, the cross begins to bend." The philosopher applied the man's remark to the progress of the gospel. ‡

Sir Thomas Mitchell also mentions the interest which

\* Psalm cxix. 105 † Isaiah lxx. 17. 2 Peter iii. 13.

‡ See "Conversations on Nature and Art," by Mrs. Palliser.

this constellation, and the star Argus, have for an Australian traveller, when describing a flood rapidly approaching his party. "Some hours later, and after the moon had risen, a murmuring sound like that of a distant waterfall, mingled with occasional cracks, as of breaking timber, drew our attention, and I hastened to the river bank; by very slow degrees the sound grew louder, and at length, so audible, as to draw various persons besides, from the camp to the river side. Still no flood appeared, although its approach was indicated by the occasional rending of trees with a loud noise. Such a phenomenon in a most serene moonlight night was quite new to us all. At length, the rushing sound of waters, and loud cracking of timber, announced that the flood was in the next bend. It rushed into our sight, glittering in the moonbeams, a moving cataract, tossing before it ancient trees, and snapping them against its banks. It was preceded by a point of meandering water, picking its way, like a thing of life, through the deepest parts of the dark, dry, and shady bed, of what thus again became a flowing river. By my party, situated as we were at that time, beating about the country, and impeded in our journey, solely by the almost total absence of water, suffering occasionally from thirst and extreme heat,—I am convinced, the scene never can be forgotten. Here came at once, abundance, the product of storms in the far-off mountains, that overlooked our homes. My first impulse was to have welcomed this flood on our knees, for the scene was sublime in itself, while the subject—an abundance of water, sent to us in a desert—greatly heightened the effect to our eyes; suffice it to say, I had witnessed nothing of such interest in all my Australian travels. Even the heavens presented something new, at least uncommon, and therefore

in harmony with this scene ; the variable star, Argus, had increased to the first magnitude, just above the beautiful constellation of " The Southern Cross," which slightly inclined over the river, in the only portion of sky seen through the trees. That very red star, thus rapidly increasing in magnitude, might, as characteristic of her rivers, be recognized as the Star of Australia, when Europeans cross the line. The river gradually filled up the channel nearly bank high, while the living cataract travelled onward, much slower than I expected to see it ; so slowly, indeed, that more than an hour after its first arrival, the sweet music of the head of the flood was distinctly audible from my tent, as the murmur of waters, and the diapason crash of logs, travelled slowly through the tortuous windings of the river bed. I was finally lulled to sleep by that melody of living waters, so grateful to my ear, and evidently so unwonted in the dry bed of the thirsty Macquarie." \*

Establishing a house on the " top of the mountains," gives us an idea of reaching a place which cannot be arrived at without great difficulty. Our Saviour said to his disciples when he preached his memorable sermon to them from the top of a mountain, "*Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air ; for they sow not, neither do they reap nor gather into barns ; yet your Heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit to his stature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they*

\* See "Journal of an Expedition into the Interior of Tropical Australia." By Lieut. Col. Sir T. L. Mitchell.

*spin ; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek :) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness ; and all these things shall be added unto you.”\** From this command we may learn that the kingdom of God, where the “Lord’s house,” was to be established, was to be found in a part of the earth capable of producing all the raw material requisite for the best description of food and clothing, which was to be discovered by some of the Lord’s people who should be engaged in preaching his gospel, and setting an example of righteousness ; and the reward they were led to expect, for not thinking so much about their own individual food and clothing, as proclaiming the Lord’s message to a perishing world, was, that they should find a country equal in natural advantages to any of the nations of that world, but still unoccupied, and sufficiently large for them to “flow” into it from all nations in great numbers. It is very remarkable that the gospel should have been preached for nearly 1800 years before Australia was discovered, and that it should then have had the British flag planted in it. The flag of a nation which, although stained by the blood of martyrs, was then sending the gospel message to all parts of the known world. From Britain, missionaries were then,

\* Matthew vi. 25—33.



and are still sent to preach the gospel, at the risk of their lives, to the inhabitants of the most distant corners of the earth. In the city of London, was the Bible Society formed, towards the end of the last century; and in what a wonderful manner has this "leaven" assisted in "leavening the lump." That society have, by their exertions, had the word of God translated into seventy languages, and circulated amongst nations and people against whom it will be a "witness," in the "last day;" and for this reason London may be the "Holy Place," which our Saviour alludes to when he tells his disciples to observe the "signs of the times." "*When therefore, ye shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee into the mountains.*"\* Let us now enquire what is meant by "*the abomination that maketh desolate,*" which Daniel speaks of, being "*set up.*"† When our Saviour referred to this prophecy, he was answering two questions which were asked him at the same time; one was "what shall be the sign of the destruction of Jerusalem?" The other "what shall be the sign of the end of the world?" And the answer probably applies to both. When the Roman standard was hoisted near the walls of Jerusalem, we learn from history, that the Christians who were in the city, and remembered the words of their Lord, fled to the mountains, near Judea, where they found places of safety; while the unbelieving Jews remained in Jerusalem, and sustained a siege of three years and a half, until their city was destroyed, and the surrounding country made desolate by the Roman armies. From that time the daily sacrifice

\* Matthew xxiv. 15. † Daniel xii. 11.

was taken away, and Judea became incorporated with the Roman empire, until it fell into the hands of the Turks, and was ultimately the scene of much blood-shed at the time of the Crusades. Now England resembles the Holy Land in possessing and disseminating the word of God. But alas ! Romanism is making rapid strides into the "holy place." The Jesuits, whose abominations have made so many countries desolate by their inquisitions and their persecutions, have got into the colleges at Oxford, and are from thence poisoning the fountain of truth. The wealth with which that wicked nursing father of the Church of Christ, Henry the 8th, endowed the Church of England is coveted by those "hypocrites," whose aim is universal supremacy. How well are their deeply-laid plans described by that ornament of the Church of Christ, the Hon. and Rev. Baptist Noel :

"Let Critics write, let Bibles spread,  
 Bring up old Luther from the dead,  
 Only let millions list the call  
 To bow at our confessional ;  
 And still a subject world shall own  
 The Jesuit's universal throne.  
 The Church's clear and sleepless eye,  
 We look through all society ;  
 We are a voice, whose mighty tone,  
 Controlling all, yet frightens none :  
 An unseen force, on empire bent,  
 Ubiquitous, omniscient.  
 Still will we rule by skilful guile,  
 By woman's tear, and tender smile,  
 By devotee with fear imbued,  
 And by the credulous multitude.  
 Protesting England too shall know  
 The Jesuit is no vulgar foe :  
 Not yet—her wealth and power we share,  
 But we with our allies are there ;

And there our sure foundation fix,  
 By aid of Anglo-Catholics.  
 They find the prey with jackall art,  
 But ours shall be the lion's part :  
 We'll have within our ample net,  
 England's fair dames and nobles yet ;  
 Oxford shall pioneer our way  
 Prelates shall lead us to our prey ;  
 And haply British statesmen be the tools  
 To give us empire o'er a world of fools." \*

Now that there is a Jesuit's church built in London, may it not be said that "*the abomination that maketh desolate is set up in the holy place.*" Is it not then time that our Saviour's commands should be obeyed by those who can read and understand them? Is not the time approaching when a mountain which belongs to England should be taken possession of by "*the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*" †

We may observe all through the scriptures that the Creator of the world has, in his dealings with mankind, had one object in view, which is thus expressed by St. Paul. "*To purify unto himself a peculiar people zealous of good works,*" ‡ to worship him on the earth; and after death to live with him throughout eternity. The means and instruments he has used to effect this object form the history of the world since the flood. One of the great distinctions between the Lord's people and the devil's people is, pride. Worldly pomp, a spirit of tyranny, and a desire to sacrifice the many for the gratification of the few, are amongst the marks of "*the beast;*" and whether this is found in individuals,

\* Protestant Thoughts in Rhyme. By B. W. Noel, M. A.

† Daniel vii. 27. ‡ Titus ii. 14.

churches, or nations, it is an abomination in the sight of God. But when "*the will of God is done on earth as it is in heaven,*" there will be perfect equality. He who was a beggar on earth, passed his eternity with Abraham, the friend of God. The inhabitants of the kingdom of heaven, when it is established in "*the holy mountain,*" are all to be, "*Kings and priests.*" \* This is not the case in any nation in the world at the present day. In the most civilized nations the extremes of wealth and poverty are a glaring contradiction to the precepts of the gospel. But this is permitted for wise purposes until "*the tares are separated from the wheat.*" While the Apostles preached themselves, and while the teachers of christianity, who succeeded them in different ages and nations, were proclaiming the truth, they were obliged in some degree to adopt the manners and customs of ungodly nations: in the words of St. Paul, they were "*all things to all men, that they might by all means save some;*" † it was not always in their power to live up to the standard given them by the Saviour: "*Be ye therefore perfect, even as your Father which is in heaven is perfect.*" ‡ And many christians in the present day, who have been born members of churches, which will not, in all their forms and ceremonies bear to be tried and proved by the standard of the word of God, still remain members of, or even ministers in, those churches, hoping thereby to convert sinners, ought to consider now whether they would not advance Christ's kingdom more, by obeying St. Paul's admonition to the Corinthians: "*And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be*

\* Rev. i. 6. † 1 Cor. ix. 22. ‡ Matthew v. 48.

*their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.\**

The inhabitants of an ungodly world no longer require living teachers to warn them to "*flee from the wrath to come.*"

They have Moses and the Prophets, let them hear them; they have the words of the Saviour, and the writings of the Apostles and Evangelists, let them read them; they have the writings of holy men of the last and present century, such as Bishop Watson, William Wilberforce, John Newton, Baxter, &c.; let them read them. If they choose to study the Oxford Tracts, or any word of man which cannot be proved to be consistent with the word of God, let their blood be upon their own head.

*"The time is at hand, he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And the spirit and the bride say come. And let him that heareth say come. And let him that is athirst come: and whosoever will, let him take the water of life freely."* †

\* 2 Corinthians vi. 16, 17, 18.

† Revelation xxii. 10, 11—17.

## THE TREES OF RIGHTEOUSNESS.

And a poor man's family  
Shall not be his misery,  
In the good time coming.

WHEN our Saviour was on earth, St. Luke informs us that he was in the habit of teaching in the synagogues, and on one occasion that, *He came to Nazareth, where he had been brought up; and went into the synagogue on the Sabbath-day, and stood up to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written: The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down; and the eyes of all of them that were in the synagogue were fastened on him, and he began to say unto them, This day is this scripture fulfilled in your ears.\** He then made a few remarks, which so offended the pride of his hearers, that, *All they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.†* The continuation of the chapter of Isaiah, from where

\* Luke iv. 16, 17, 18, 19, 20, 21. † 28, 29, 30.

our Saviour left off reading, is as follows: *And the day of vengeance of our God ; to comfort all that mourn ; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.\** From this prophecy we may learn, that as ornamental trees are taken young out of forests, when they are intended to beautify parks or domains, so “the kingdom of God,” is to be inhabited by those descendants of Adam who are “ready to forsake all, and follow their Redeemer ;” to leave the forest of the Old World, in order that they may, “do the will of God on earth as it is done in Heaven.” In the first Psalm we find David comparing a good man to a tree: “*Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful : but his delight is in the law of the Lord ; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither ; and whatsoever he doeth shall prosper.*”†

Whichever of my readers has had the privilege of walking through the park of an English nobleman, which has been laid out with taste by a skilful landscape gardener, must have admired how much the variety of different species of trees, with which they are usually adorned, by being judiciously planted, and contrasted with each other, has caused them individually and collectively to contribute to the beauty of the whole, although each had the power of expanding its branches,

\* Isaiah lxi. 2, 3. † Psalms i. 1, 2, 3.

and unfolding its leaves, without interfering with another; while at the same time they were affording each other mutual protection and shelter. In this manner might families, who really loved their Lord, and were anxious to do his will, and to "love one another," associate together, and form societies for mutual protection and assistance, contributing individually to the collective moral beauty of the whole; and exercising their one or ten entrusted talents to promote the glory of God, and the good of their fellow-beings.

The tree David has selected, for an emblem of a good man, is a fruit tree. Let us now enquire, what is the use of leaves to a fruit tree? They protect the fruit, until it is fully ripe, from the scorching heat, or the chilling blast; and we all know that if the leaves, of even a gooseberry bush, happen to be devoured, as they sometimes are, by a destructive insect, the fruit never arrives at perfection.

In applying this emblem to the human race, let us inquire whether the state of the higher class of society in England is favourable to the growth of "Trees of Righteousness." King David thus speaks of them when young: "*Lo children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are the children of the youth. Happy is the man that hath his quiver full of them.*" \* A good man may have a large family of children, who cannot be expected to arrive at perfection, until they have each numbered twenty-one years. During that period they require the fostering care of both their parents, the protection of a dwelling-house, and opportunities of ex-

\* Psalm cxxvii. 3, 4, 5.



exercising and developing the physical strength of their body and limbs, which must be nourished by wholesome food; they also need a certain quantity of assistance in the cultivation of their intellectual faculties, and examples of morality and virtue in those with whom they associate; accompanied by instruction how they are to seek for true wisdom at the throne of grace, and in "the fountain of truth." A child who grows to maturity, without the protecting influence of those, his natural leaves, can no more be expected to have arrived at the degree of perfection, which the Almighty intended, when he endowed him at his birth, with a healthfully constituted body, and a brain which had no indications of idiocy, than the gooseberry, whose leaves have been devoured by a caterpillar.

The fruit of a man is also frequently used in the sacred writings to express his good or bad actions. St. Paul in writing to the church at Galatia after enumerating a series of sins and crimes, which he calls, "*works of the flesh*," thus continues, "*of the which I tell you, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*"\* As a tree cannot be expected to produce fruit, until it has arrived at a certain age, so a man's actions cannot be judged of, until he is old enough to act independently: in fact, until he is a full grown man. "old heads cannot be expected on young shoulders," therefore, for the first twenty-one years of a man's life, he requires a degree of controul and guidance to keep him in the right path, which he ought not to require after that period to in-

\* Galatians v. 21, 22, 23.

fluence his actions. If his moral sentiments, reasoning faculties, and veneration have been well developed, in the course of his training or education, he ought to be a good man at the age of twenty-one ; and ought not to require the laws of any earthly government to influence him. If placed in any position of strong temptation, he ought to be a law unto himself, and whatever way he may wish to occupy his hands or his head, he ought not to take a pleasure in doing any thing that would interfere with the commandment, "*love thy neighbour as thyself.*"

But of course the fruit, in this case also, cannot be expected to be good, if deprived of its natural leaves. We would think that a gardener tried a very ridiculous experiment if he were to strip a vine of all its beautiful foliage, and to tie over its stem, a parcel of cabbage leaves. Yet, how frequently do parents in the old world resemble such a gardener. Let us suppose a case. The Earl and Countess of Lovesport have four children, (one at a time of course.) The Countess does not like any occupation which would interfere with her attending the opera regularly, as she is devotedly fond of music ; and she never likes to refuse an invitation to a ball, as she is passionately fond of dancing. She has also a very large circle of acquaintance, who expect her to make morning calls frequently, and she likes to take a ride in the park occasionally. So as she has plenty of money, she hires nurses successively for her four infants, as soon as they are born. She still continues to enjoy "the pomps and vanities of the wicked world," as her children are growing older, and she has a great dislike to the noise of children ; but as her town house and country house are both large, she has appropriated a spacious nursery and school-room in each, for "training up her

children in the way they should go," and she pays liberal salaries to the best nursery governesses and school-room governesses that she can procure; spares no expense on toys, books, music, &c., and expects her children will grow up perfect models of what the human race ought to be, in this enlightened age. All goes on quietly, until Miss Noland informs her ladyship one fine day, that the Honourable Mr. George Lovesport (the son and heir) now ten years old, is become so unruly that she can no longer manage him; that he is only spoiling the other children, and that he ought to be sent to school. He is forthwith sent to Eton, from thence to Oxford; and as his father is wealthy, several hundred pounds are expended on his education until he has arrived at the age of twenty-one, when he is a finished gentleman, and is able to enjoy horse-racing, hunting, shooting, billiard-playing, &c.; and is only anxious for his father's death that he may enjoy the earldom. The second son of this noble family is sent to a military college, in order that he may learn the most scientific method of breaking the sixth commandment, "*Thou shalt do no murder.*"

He afterwards gets a commission in a hussar regiment, and is killed in a duel.

Lady Grace, and Lady Julia, the daughters of the countess, have had a great deal of money spent on their education, know several languages, and are as good musicians, as a woman of their mother's exquisite taste could wish them to be; but Lady Grace caught cold at a ball-room window, and died of consumption; and Lady Julia ran away with a cornet in her brother's regiment, which caused much affliction to all her family. Such are the fruits of this cabbage-leaf system of training, of which I have seen such frequent examples, that what I

have stated, can hardly be called a fiction. Let us now enquire what are the occupations in which the servants of the Lord may be engaged, consistently with the precept, "*Be ye therefore perfect, even as your Father which is in heaven is perfect.*" \*

When Adam was placed in Eden, his occupation was merely to dress and keep a garden ; therefore as he was formed in the image of God, and as God appointed him this as his chief occupation, there was no danger of his defacing the image of God, by spending as much of his time in this pursuit, as was necessary for his individual sustenance, and that of his wife and children, until his sons were old enough to learn from him, how to contribute to their own support by assisting him in his labours. He was also given an exercise for his intellectual faculties, by finding out names for the different creatures of the animal, vegetable, and mineral kingdoms which he was made king over. Thus we learn that the study of the book of nature is a fit occupation for one of the kings of the creation. He was also commanded to rest every seventh day from the labours of his garden, in order that he might have time to worship his Creator, and to reflect on his wonderful works. This was his priestly occupation. Solomon is given us as an example of a wise king, and we find, by referring to the inspired volume, how he obtained his wisdom : *In Gibeon the Lord appeared to Solomon in a dream by night, and God said, ask what I shall give thee. And Solomon said, thou hast showed unto David my father great mercy, according as he walked before thee in truth, and in righteousness and in uprightness of heart with thee ; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord*

\* Matthew v. 48.

*my God, thou hast made thy servant king instead of David my father ; and I am but a little child ; I know not how to go out or to come in. And thy servant is in the midst of thy people which thou hast chosen, a great people that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad ; for who is able to judge this, thy so great a people ? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, because thou hast asked this thing, and hast not asked for thyself a long life ; neither hast asked riches for thyself, nor hast asked the life of thine enemies ; but hast asked for thyself understanding to discern judgment ; behold I have done according to thy words ; lo I have given thee a wise and an understanding heart ; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour ; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments as thy father David did walk, then I will lengthen thy days. And Solomon awoke ; and behold it was a dream."* \*

We find in the next chapter how the prayer was granted, and the promise fulfilled. "*And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. And he spake three thousand proverbs : and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon to the hyssop that*

\* 1 Kings, iii. 5—15.

*springeth out of the wall : he spake also of beasts, and of fowl, and of creeping things and fishes. And there came of all people to hear of the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.” \**

We may learn from these texts of Scripture that the study of natural history, was part of the occupation of Solomon ; and by proceeding on to the Book of Proverbs, we may perceive how much pleasure he derived from this study. “ *Happy is the man that findeth wisdom, and the man that getteth understanding : for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies : and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand ; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her ; and happy is every one that retaineth her. The Lord by wisdom hath founded the earth ; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.” †*

The author of “ *Self-Formation, or the history of an Individual Mind,*” thus speaks of the effect, that the perusal of two books, which led him to study “ *In Nature’s Temple, Nature’s God,*” had on the development of his organ of Veneration, and his observing faculties at the same time.

“ One day, just as I had returned from Church, and was sitting under my usual Sunday cloud, it occurred to me, that a little volume of extracts from Paley, which had been given to me a short time previous, would be a good book to read. I opened it, and read a few pages with enough of interest to keep my attention alive. At

\* 1 Kings, iv. 29, 30, 32, 33. † Proverbs, iii. 13—20.

last I struck upon a passage, that, like the trap door in the Arabian Nights, opened a treasure to my enjoyment. It was the recommendation of Paley, given in more expressive language than now occurs to me, that we should get the habit of filling up our leisure time, our hours of idleness, by the contemplation of God in his works, and through them, and by them. The thought struck me instantly. I saw that it was good; it was one of those ideas which the soul recognises at once, by a kind of familiar sympathy, as being of its kindred. I got up from my chair in a sort of surprise, as one that has just received intelligence of hope or pleasure from a sudden messenger. I paused not long upon the prospect, I took up my hat and went out upon the impulse, determined not to lose a moment of the promised happiness, from default of making trial. One would hardly think that the impression on a boy of seventeen should have been so deep and immediate, but such it was. The ‘*mollia tempora*’, must have been prevalent with me—the mood of feeling and susceptibility. I went out, and found to my surprise, that by virtue of my new talisman, I saw with other eyes, and felt with other feelings than I had been used to do. The veil had fallen from before my sight. I stood in immediate presence before the Lord and all his works. Every thing had a meaning for me; from every object that met my eyes there seemed to go forth a voice, to breathe a spirit of holiness. I followed my first step. I resigned myself to the imagination; and still as I dwelt upon it, would it develop itself more and more vividly, till my soul was enlarged within me, swollen into the fulness of space, blended with immensity. I was penetrated with sympathy. Objects that I had never before noticed, soulless and insensible things, as I should then

have deemed them, on a sudden to my apprehension, were instinct with a new life, pregnant with a holy significance. I found sermons in the very stones, and good in every thing. From the tiniest leaf upon the tree, the grass under my feet, the waving corn, and sheep, and cattle, to the bright beaming atmosphere, the sun, the firmament above my head, all things animate and inanimate seemed to claim communion with me, to be partakers of the same glorious Godhead, to be vital, like myself, with the individual spirit—the soul of the universe. The '*Te Deum Laudamus*,' the song of conspiring praise, was sent up from the charms of all creation. I appeared to know myself out of darkness, and the thick cloud, to feel for the first time that I was at home in the universe."

He thus speaks of "Sturm's Reflections," a work translated from the German language: "It has not the common fault of devotional works—that of dwelling too much on abstractions; nor again, that of shocking our prejudices too bluntly, and so irritating vanity instead of mortifying it. For instance, most writers of this kind are at no pains to suppress their contempt of human learning generally, and principally of classical learning. This I felt amounted to a stultification of all my pains and labours; I had indeed done the same thing myself, I used my studies as an ill-conditioned husband uses his wife—could bear to abuse them myself, but not to hear them abused by others. The vituperation stuck in my ears, and effectually precluded my acceptance of any thing else that might be offered by the same parties, but there was nothing of this in Sturm. He invites us to his communings as a Saviour, instead of brandishing over our heads the sword of the conqueror and avenger, in the way of the eastern superstition. Altogether I was captivated



with his book, and lived much in it. I read it too, in the summer season, when nature seems to conspire with religion, and to disclose, with her gentle touch, the sources of all the affections that tend heavenward."

This author (who I regret conceals his name) had the privilege of a college education; had of course attended church regularly, and heard a great many sermons, but Paley, Sturm, and Law,\* appear to have had a much greater influence in making him a "Tree of Righteousness," than the expensive part of his education. Three spiritual lamps, after the earthen vessels which once enshrined them were broken, showed him the "light of truth," and enabled him to feel with one of our poets, how superior the works of nature are to those of art.

Almighty goodness, power divine  
 The fields and verdant meads display,  
 And bless the hand which made them shine  
 With various charms profusely gay.  
 The flowery tribes all blooming rise  
 Above the faint attempts of art;  
 Their bright inimitable dyes  
 Speak sweet conviction to the heart.

Thus, to the remotest parts of the earth, men may carry teachers of all kinds; and pack them up in their trunks with the greatest facility. Teachers that require neither tithes nor taxes to support them. But how is it possible for the kings of the creation; who are employed in disagreeable or unhealthy occupations, toiling from morning till night for hard "*task masters*," who "*oppress the hireling in his wages*," to study either the book of nature, or that "*word of God which is to judge them at the last day*." Chambers' "*Information for the People*," is a most valuable, at the same time cheap work for giving the people information on scientific subjects, if the poor

\* Author of "*A Serious Call to the Unconverted*."

people had only time to read it. There is little use in a man having the Holy Scriptures in his house if he has not time to “*search*” them, or if, from the circumstance of his having been a “slave,” in a factory or a mine from his childhood, he has never had time to learn to read.

Music is another occupation, which, as David “*the man after God’s own heart*,” \* excelled in it, may be regarded as a soothing and pleasing recreation for the leisure hours of all the “Kings of the Creation :” and musical instruments have been brought to a degree of perfection, which places them within the reach of the industrious ; “kings of the creation,” if their poor majesties had only a little spare time to make them, or a little spare money to purchase them. Printed music also can be purchased very cheaply. The works of Mozart, Handel, Beethoven, and other celebrated composers, are exposed for sale, at prices so low, that they would hardly have paid for the paper on which they were printed a century since ; but what use is it to publish “Music for the Million,” if the “million” are obliged to listen to nothing from morning to night but the noise of steam-engines and mills ? Who can tell how many philosophers have been lost to the human race by this system of “Egyptian bondage ?”

“There has been but one Socrates, some say, and he lived very long ago. Who knows that there has been but one Socrates ? Which of us can tell but that one of our forefathers, or some of ourselves, may have elbowed a second or a tenth Socrates in the street, or passed him in the church aisle ? His philosophy may have lain silent within him ; servitude may have chained his tongue ; hunger may have enfeebled his voice ; he may have been shut up in the Canton Factory, or

\* 1 Samuel xiii. 14.

crushed under a distrait for poor rates or tithes. Till it has been known how many noble intellects have been thus chained and silenced, let no one venture to say that there has been but one Socrates." \*

Who can tell how many "Trees of Righteousness" have been prevented developing their branches and leaves, and enriching posterity by their fruit, because they were stunted in the moral forest of the old world? and the improvement of their condition by emigrating to Australia is very uncertain, while they come amongst strangers as solitary individuals. Many a heart has been broken in New South Wales for want of sympathy, particularly amongst the better educated classes. I could fill a volume with examples to prove this assertion, which have come under my own immediate observation. Many young men have come to this country with letters of introduction to those in power, hoping to obtain government appointments, and after suffering for months from "*hope deferred, which maketh the heart sick,*" they have either died from starvation, uncongenial occupations, or *delirium tremens*. Young ladies also, who come to Australia with the hope of being well paid for the "head knowledge" they may have acquired, by obtaining situations as governesses, are sure to meet with disappointment. I have known several instances, where they have been glad to give their time and talents, for no other remuneration than a home, and the protection of a respectable family in the country; and they are frequently required, when servants leave situations, (as they often do,) at a moment's warning, to assist in washing, making butter, &c.; this is bearable as long as health lasts, but,

When pain and sickness waste away  
Their life in premature decay,

\* Popular Tales. By Harriet Martineau.

what must be the consequence, far removed from relations and friends, and when a year must elapse before a reply can be obtained to a letter written to that part of the world, still clung to as "home."

I know one instance of a young lady who had a situation as governess in the family of a gentleman in the neighbourhood of Bathurst, who committed suicide when he found his circumstances embarrassed. After this melancholy event she was obliged to leave the family, and there were no funds to pay a half-year's salary which was due to her. To add to her trials, she had received a hurt by a fall from a horse, which so unfitted her for teaching, that she is now obliged to make an effort to support herself by making small fancy articles in Berlin wool, and taking them to the houses of the rich and proud to dispose of, although much walking increases her bodily suffering. Like the old man in "The Beggar's Petition," she is made frequently to feel, that:

Hard is the fate of the infirm and poor,  
For as I craved a morsel of their bread,  
A pampered menial drove me from the door  
To seek for shelter in an humbler shed.

When an educated lady in New South Wales is deprived of her health, she has no alternative between starvation, and a home in the Benevolent Asylum, where the most degraded class of female convicts are likely to be her associates; and where there are now ladies who had once been governesses.

Sir Thomas Mitchell alludes in a feeling manner to the condition of some industrious people in the bush.

"Calling at a shepherd's hut to ask the way, an Irish woman appeared with a child at her breast, and another by her side; she was the hut-keeper. She had been there two years, and only complained that they had

never been able to get any potatoes to plant. She and her husband were about to leave that place next day, and they seemed uncertain as to where they should go. Two miles further on, a shoemaker came to the door of a hut, and accompanied me to set me on the right road. I inquired how he found work in these wild parts. He said he could get plenty of work, but very little money; that it was chiefly contract work that he lived by; he supplied sheep-owners with shoes for their men, at so much per pair. His conversation was about the difficulty a poor man had in providing for his family. He had once possessed about forty cows, which he had been obliged to entrust to the care of another man at five shillings per head. This man neglected them; they were impounded and sold as unlicensed cattle, under the new regulations.

“So you saw no more of them?”

“Oh, yes, your honour, I saw some of them *after they had been sold at the pound!* I wanted to have had something provided for a small family of children, and if I had only had a few acres of ground, I could have kept my cows.

“This was merely a passing remark made with a laugh as we walked along, for he was one of the race,—

Who march to death with military glee.

“But the fate of a poor man’s family was a serious subject; such was the hopeless condition of a useful mechanic, ready for work, even in the desolate forests skirting the haunts of the savage. So fares it with the *disjecta membra* of towns and villages, when such arrangements are left to the people themselves in a new colony.

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“The station beside which we had encamped, com-

prised a stock yard, and had been formerly a cattle station belonging to Mr. Kite. It was now a sheep station of Dr. Ramsay's, and there was another sheep station a mile and a half from it, along the road I had examined. Thus the country suitable for either kind of stock is taken up by the gradual encroachment of sheep on cattle runs, not properly such. This easily takes place—as where sheep feed, cattle will not remain, and sheep will fatten where cattle would lose flesh. Fortunately, however, for the holders of the latter description of stock, there are limits to this kind of encroachment. The plains to the westward of these ranges afford the most nutritive pasturage in the world for cattle, and they are too flat and subject to inundations to be desirable for sheep. A zone of country of this description lies on the interior side of the ranges, as far as I have examined them. It is watered by the sources of the rivers Goulbourn, Ovens, Murray, Murrumbidgee, Lachlan, Bogan, Macquarie, Castlereagh, Namoy, Peel, Gwydir, and Darling; on which rivers the runs will always make cattle fat. There are two shrubs palpably salt, and, perhaps, there is something salso-laceous in the herbage also on which cattle thrive so well; and the open plains and muddy water-holes are their delight. The *Acacia pendula*, a tree whose *habitat* is limited and remarkable, is much relished by the cattle. It is found only in clay soils, on the borders of plains, which are occasionally so saturated with water, as to be quite impassable: never on higher ground nor on any lower than that limited sort of locality, in the neighbourhood of rivers which at some seasons overflow. In such situations, even where grass seems very scarce, cattle get fat; and it is a practice of stockmen to cut down the *Acacia pendula* (or Myall trees, as they call

•

them) for the cattle to feed on. At this sheep station where we had encamped, I met with an individual who had seen better days, and had lost his property amid the wreck of colonial bankruptcies—a tea-totaller, with Pope's Essay on Man for his consolation in a bark hut. This 'melancholy Jaques,' lamented the state of depravity to which the colony was reduced, and assured me that there were no shepherdesses in the bush! This startling fact should not be startling but for the disproportion of sexes, and the squatting system which checks the spread of families. If pastoralisation were not one thing, and colonisation another, the occupation of tending sheep should be as fit and proper for women as for men. The pastoral life, so favorable to love, and the enjoyment of nature, has ever been a favorite theme of the poet. Here it appears to be the antidote of all poetry and propriety, only because man's better half is wanting. Under this unfavorable aspect, the white man comes before the aboriginal native; were the intruders accompanied by women and children, they could not be half so unwelcome. One of the most striking differences between squatting and settling in Australia consists in this. Indeed if it were an object to uncivilize the human race, I know of no method more likely to effect it than to isolate a man from the gentler sex and children; remove afar off all courts of justice and means of redress of grievances, and churches and schools, all shops where he can make use of money, then place him in close contact with savages. 'What better off am I than a black native?' was the exclamation of a shepherd to me just before I penned these remarks." \*

The following spirited article which appeared in "The

\* Journal of an Expedition into the interior of Tropical Australia.

Sydney Courier," of November 23rd, shows how much all classes both in England and Australia might benefit by a well regulated system of emigration:—

THE POOR MAN'S RIGHTS,—TO WHOM DO THE  
AUSTRALIAN LANDS BELONG?

THERE can be no mistake about this—after what has been said in the recent debates in Parliament, on the Australian Colonies Bill. Great as has been the ignorance about Australian affairs displayed by British Members on that occasion, enough has come out to let us see how Providence ever provides the antidote to the bane, and that the rural population under the pressure of landlords who cannot do without protection, may at least lay claim to their own broad acres in the Southern Ocean.

On the 22nd April last, *Mr. Divett* said in the House of Commons that "he agreed with those Commissioners, and all persons in the colony, who thought that those waste lands were the best inheritance which could be bestowed upon the working men who went to our colonial possessions."

*Mr. ROEBUCK* suggested "the expediency of assigning limits to all our colonies in that part of the world, without which provision he conceived it to be utterly impossible that quarrels between neighbouring and rival states could be prevented. By taking timely measures of that kind they would soon be enabled to see what amount of land they might have available for, and as an appanage of, the poor of this country." [England.]

*Mr. AGLIONBY* said, "It was impossible to divest the people of this country [England] of the appanages of the waste lands with any regard either to imperial interests or to the welfare and prosperity of those who might emigrate."

*Mr. ADDERLEY* said, "Those who held that waste lands in the colonies were an appanage of the poor in England, would, he hoped, acknowledge that it was for the benefit of the poor that such lands should be managed as wisely as possible." (Hear.)

*Mr. HAWES* said, "Now he held that the waste lands were the great estates of the Crown, as much for the people of England as



the colonists; and the sole question was how they could be best managed."

The speeches in the House of Lords are to the same effect :—

On the 10th June, the BISHOP OF OXFORD said, "The great object of England in founding colonies was to reproduce herself." (Hear.)

And on the following day, EARL GREY'S speech contained the following passage—"But there was still another party interested, a party formed by the general body of the British public at home. He maintained that the Crown lands were the domains held by the Crown as trustee for the benefit of the great bulk of her Majesty's subjects. (Hear, hear.)

There is no necessity in the world for a continuance of the increasing evils of over population, the wretchedness entailed on that fine race, dragging out a miserable existence in workhouses, stunted by infantile toil in manufactures, harnessed like horses in mines, or perishing for want of food, raiment, and fire, in the regions of the North, so long as there is plenty of room provided for them in the sunny regions of the South; where each family may live on its land, now flowing with milk and honey, and already completely overstocked with mutton and beef.

But how are they to get there? seems the puzzling question. We answer, like Sancho, with good old proverbs, "*Where there is a will there is a way;*" and that "*Their name is legion.*" They belong to a country which can afford to spend thrice as much money in seeking a way to Behring's Straits and China by the North Pole, as would have opened as near a way to Behring's Straits and China through a fine climate, by cutting through the Isthmus of Darien. They are the people whose government employs that money in vain attempts to suppress slavery amongst other nations, and in emancipating slaves in the West Indies, whose

bodily comforts would restore thousands of the good people of England, who are now pining from want and despair, to life and happiness. Can these be nobler causes for humanity to employ its wealth upon than would be the removal of, say five millions of British population to their broad lands in Australia, with ten or twelve peers, and twenty-five members of parliament, to serve at home ; or thereby at once to create, under one of our young princes, a new nation of Englishmen, to relieve England of all her poor-rates, and to open a new and expansive field for her manufactures and trade amidst the islands and shores of the vast Pacific ? Until free-trade amounts to this sort of consummation, we opine that the poor man in England is excluded from its benefit, and is only made an article of trade himself, to be shipped, forsooth, and his passage paid to Australia, only when his services are wanted there. To the rightful lord of the soil, Australia can only be, though a land of Egypt, and his own, but a house of bondage. Without his presence there, the land is nevertheless of no value ; his right to a small modicum thereof is not denied, provided *he could pay his passage to it* ; but when not able to do so, he must either be made an article of free-trade, or remain to starve where he is. Now, being owners of the land, and, collectively, of the public chest, will Englishmen, who war against slavery and establish free-trade, for ever submit to such degradation as to become themselves mere articles of trade, the servants of strangers ? The thing is monstrous, but still too true. This surely cannot last long. "There is a good time coming boys ;" and we proceed to consider the ways and means, and first as to the way. Geographical falsehoods, of the most glaring character, have recently appeared in public prints, as to the relative distances between Eng-

land and Australia, by the Isthmus of Suez and by the Isthmus of Panama, positively making the latter the *shortest*, while any man's eye alone, on looking at a map, may see that it is the longest. Few it would appear, from such statements being hazarded so boldly, do look at maps; and few, therefore, perhaps know, or at least consider, that to steam navigation, the course by sea, round the Cape of Good Hope to Port Phillip, is shorter than it would be directly home to England through the Isthmus of Panama, for the "good many coming." Coal-ing places are indeed more numerous by the Cape of Good Hope route, and therefore the field for the Great Easterns is already open, and much more extensive than that for the Great Western. We can imagine Great Easterns, with each their thousands of Immigrants on board, arriving two or three per week, in Port Jackson; and each corps of passengers proceeding at once by rail to their destination on some interior reserve, there to form the nucleus of a rural district, or manufacturing town, changing only their sky and soil, English in all things else; bringing with them parents, children, lovers, clergy, schoolmasters, &c., &c. This is the "consummation devoutly to be wished," and thus it is obvious, that if but true to themselves, the people at home have it in their power to accelerate, by many centuries, the advance of Australia, and mitigate the doom of millions. We leave to wiser heads than our own, the appropriation of the means for such a purpose, confident that they exist. It is indeed high time that a nation possessing more money than she seems to know well what to do with, should either learn, or be taught, how to provide for her own starving poor, when her very felons are in consequence becoming burdensome to herself and the world. And we would also suggest that national emi-

gration on such a scale would operate as a check and a counterpoise to the overbearing colonization of the West, where, indeed, a social emigration, such as we suggest, is no longer possible, excepting only in Australia—and for some such purpose we sincerely believe, has God given it to England.

To pass o'er ocean vast a living stream,  
The seeds of nations—on the wings of steam.

In all probability this article has been written by some man of talent, who may be receiving only a small salary in an office in Sydney, and if he has a family, is not possessed of an acre of land to leave them at his death.

It is too provoking that educated and industrious people should be starving for want of a little of that land which Earl Grey is holding out in the northern districts, as a reward to those who first commit crimes in England, and then put on a semblance of good behaviour for a time until they get the promised boon. When the British Government cease to make "pets of their convicts," and encourage virtue as well as vice, we may hope that the time will not be distant when the following prophecy will be fulfilled; "*When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil tree: I will set in the desert the fir-tree, and the pine and the box tree together; that they may see and know, and consider, and understand together, that the hand of the Lord hath done this, and the holy one of Israel hath created it.*" \*

\* Isaiah, xli. 17, 18, 19, 20.

The late successful efforts on the part of the colonists of New South Wales, to oppose the revival of transportation, render this "wilderness," a much more favorable place of refuge for "trees of righteousness," to be transplanted to, than if their noble struggle had not been crowned with success. The following lines which appeared in "The Maitland Mercury," embody in concise language, the feelings and principles which dictated this opposition to the will of Earl Grey :—

ON THE CONTEMPLATION OF THE REVIVAL OF  
TRANSPORTATION.

Arise ! Australia's children ! stay the pest  
That threatens to o'erspread this beauteous land !  
Arise, ere Mammon on her brightening crest  
In burning characters affix the brand  
Of Infamy !—Oh ! let it ne'er be told,  
That ye by your own wrong this stain have earned.  
That Australia's hardy sons, for love of gold,  
Like dogs unto their vomit have returned,  
To hug the leprosy which erst they nobly spurned.

Behold the fertile plain, the virgin field,  
Smiling in natural beauty, meet the eye,  
Court the embrace of healthful toil, and yield  
Their teeming fruits to willing industry !  
Shall slavery's unhallowed hand profane  
So fair a country—blast her dawning fame ?  
Shall she, for the mere canker lust of gain,  
Seek for herself a base dishonoured name ?  
Like to a wanton bold, vaunting her gilded shame ?

Ye British sires, whom honest enterprise  
Prompted to leave the shores of "Fatherland,"  
To build your fortunes 'neath Australia's skies,  
Your children's home upon Australia's strand,  
Oh ! look not calmly on, and tempt your doom,

Let not this plague-spot tempt your chosen clime !  
 Would ye that your adopted rest become  
 The reservoir for guilt, to void her slime ?  
 Rapine's abiding place ! the lazar-house of crime !

And ye, whose early errors well atoned  
 By penitence long tried, have built a name  
 As bright and fair as virtue ever owned,  
 And blotted out the memory of shame—  
 Stand boldly forth—heed not the scoffers tone—  
 Protect your offspring from th' impending blow ?  
 Let not the soil they proudly call their own  
 Bear this pollution ! Let them never know  
 The contact vile, by which, haply, ye fell so low.

All ye to whom Australia's name is dear,  
 Ye who would fain behold her truly great,  
 Lift up your voice, and let the nation hear,  
 Ye cherish virtue mid your social state.  
 Let no insatiate wealth—besotted band,  
 Mar the bright mark of the Divinity,  
 By spreading moral poison through the land ;  
 So shall " Australia flourish " still, and be  
 Gem of the Southern world,—the blest—the free !

B. P. G.

## THE TREE OF LIFE.

With grim delight the brood of winter view,  
A brighter day and heavens of azure hue,  
Scent the new fragrance of the breathing rose,  
And quaff the verdant vintage as it grows.

WHEN Adam and Eve were first placed in the garden of Eden, we are told that this garden contained a suitable description of food for the human family, and that it was fruit: "*And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the Tree of Life also in the midst of the garden, and the tree of knowledge of good and evil.*"\* Let us inquire what species of fruit, such as the earth now produces, each of those two remarkable trees was likely to have borne.

In the following chapter we find the fruit of the "Tree of Knowledge," described as being *pleasant to the eyes*; its fruit was of a beautiful colour, and probably of a large size; therefore it might have been a peach tree, an orange tree, or a pomegranate, as the fruit of each of those trees is large and beautiful, and, the two latter particularly, require a warm climate to bring them to perfection in the open air; but because the fruit looked attractive, it required a greater degree of self-denial to refrain from trying its flavour; and this, added to the circumstance of their being told not to touch it, must have given a powerful stimulus to their curiosity.

How often do we find children, who are inexperienced human beings, more anxious to enjoy those pleasures which are denied to them, than those which are within

\* Genesis, xi. 9.

their reach ; and now, after the experience of so many thousand years, do we not see daily examples of full-grown men shortening their lives, for want of self-denial, and self-control ? There is no particular description given of the Tree of Life ; but as there was no specific command given to Adam not to eat it, he might have done so with impunity. It does not appear, however, to have attracted his attention, and had not been touched by him at the time he was driven out of the garden for the following reasons : “ *Lest he put forth his hand, and take also of the Tree of Life, and eat, and live for ever ; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man ; and he placed at the east of the garden of Eden cherubims and a flaming sword to keep the way of the Tree of Life.* ” We may judge from this, that the Tree of Life was not so attractive in its appearance as the Tree of Knowledge, and also that it must have possessed properties favorable to the health and longevity of the human race. We may also conclude, that human life was shortened, by Adam not knowing how to select his food judiciously, and by his being deprived of the fruit of the Tree of Life.

This tree is only mentioned again three times in the Holy Scriptures. In the 3rd chapter of the Proverbs, King Solomon compares wisdom to it ; and in the book of Revelation, it is promised, first as a reward to those who should overcome the temptations of the world ; and afterwards it is described as growing in the Holy City : “ *He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the Tree of Life, which is in the paradise of God. In the midst of the street of it, and on either side of the*



*river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month ; and the leaves of the tree were for the healing of the nations."* \*

Let us now inquire whether there is not a possibility that the Tree of Life is the grape vine : the fruit which it bears is much hidden by the leaves, and is neither so beautiful nor so attractive in its appearance as the orange or the pomegranate, although it requires the same description of climate which they do, to bring it to perfection in the open air.

We do not find the vine mentioned by the sacred writers until after the flood, when the climate of the world underwent a change, which probably rendered it not so favourable to health and longevity, as it was before the deluge. The first time we hear this valuable tree noticed in the Bible is in the 9th chapter of Genesis, when Noah is described as planting a vineyard, drinking wine, and becoming intoxicated ; probably from inexperience of the effects of a new species of beverage ; as the chief crime the antediluvians were guilty of was fighting, "*and the earth was filled with violence.*" † They probably knew as little about the pleasures of intoxication, as the savages of North America and New Holland did, before the enlightened Europeans taught them how to put an enemy into their mouth, to steal away their brains. The vine is not again mentioned in Scripture until Joseph is asked when in Egypt, to interpret the dream of Pharaoh's chief butler.‡ From this we may learn that the vine flourished in Egypt, at that time, but we may suppose that Abram, Isaac, and Jacob, did not cultivate it in Canaan, as they led a pastoral life, and, consequently lived on mutton, grain, and animals killed in the chase. A failure in their

\* Rev. xi. 7. xxii. 2 † Genesis, vi. 11—13.

‡ Genesis, xl. 9, 10, 11.

crops of corn obliged Jacob and his family to go to the land of Egypt, where they and their descendants resided for 400 years, and consequently acquired a taste for eating grapes and drinking wine. When the idolaters who had in the meantime taken possession of their land, had cultivated it, and built cities and towns, on the plains where Abram fed sheep; the descendants of Abram were called out of Egypt to take possession of it again; and it was then described as a land of "*vineyards and olive trees*," \* which they had not planted but of which they were to enjoy the fruit. When Moses sent spies to find out what the land produced, "*they cut down a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates and the figs.*" †

In the 80th Psalm, the Jewish Church is beautifully compared to a vine. "*Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the rivers. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts, look down from heaven and behold and visit this vine.*" How greatly did our Saviour honour this tree, when he said to his disciples, "*I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the*

\* Deut. vi. 11, viii. 8. † Numbers. xiii. 23.

*vine ; no more can ye except ye abide in me. I am the vine, ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing."*

When he instituted the Sacrament of the Lord's supper, and appointed wine to be used in commemoration of his death, we are told by three of the Evangelists that he concluded with these memorable words: "*But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*" \* We learn from this, that The Spiritual Temple, can only be built in a country which will produce the vine in the open air. France, Spain, Italy, Germany, Turkey, and Greece, all produce the vine, but as they are stained with the blood of martyrs, whose blood is to be avenged, when He comes to judge the world, and reign with the saints on earth, in his Father's Kingdom ; they must have some more distant part of the world to cultivate it in. There are at present one thousand acres of land in Australia, under flourishing vineyards, and in the words in which Moses described the holy land, it is, "*A land of wheat and barley, and vines, and fig trees, and pomegranates ; a land of oil olive, and honey ; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it ; a land whose stones are iron, and out of whose hills thou mayest dig brass.*" †

In reflecting on this text we may judge that a land which will produce all kinds of grain and fruit, is one where the Lord's people may live contentedly ; and that if it also produces the useful metals, such as copper and

\* Matthew, xxvi. 29. Mark, xiv. 23. Luke, xxii. 18.

• Deut. viii. 8.

iron, which with a little ingenuity can be formed into agricultural implements, the absence of the more precious metals is a matter of very little importance.

Copper ore is now an article of export from South Australia, and as a proof that iron ore might be exported from North Australia, I give the following extract from Sir Thomas Mitchell's interesting work. It is indeed a land "whose stones are iron."

"The rain had abated to my great disappointment, for we should have amply compensated for wet jackets, by the sight of well filled ponds of water, the want of which was the great impediment to this journey. The sky was still overcast, and the wet bushes were unavoidable. On I travelled north-west until we approached some fine open forest hills, the bare tops of which, just visible from the foot of Mount Owen, had first drawn me in that direction. One tempting peak induced me to approach it, and to think of an ascent. In a rugged little water-course in its bosom, we found water enough for our horses, the product of last night's rain. The view from the summit, made up for the deviation from my route. A group of the most picturesque hills imaginable lay to the northward, and were connected with this, the whole being branches from the Table Land of Hope. Some appeared of a deep blue colour, where their clothing was evergreen bush. Others were partly of a golden hue, from the rich ripe grass upon them. The sun broke through the heavy clouds and poured rays over them; which perfected the beauty of the landscape. I recognized, from this apex, my station on Mount Owen, and several hills I had intersected from it. Amongst others, the three remarkable comes to the Westward of Mount Faraday, apparently a continuation of the line of summits I have already mentioned. This

hill consisted of amygdaloidal trap in nodules, the crevices being filled with crystals of sulphate of lime, and there were many round balls of iron stone, like marbles or round shot strewed about. A red ferruginous crust projected from the highest part, and, on this summit, the magnetic needle was greatly affected by local attraction, and quite useless. Fortunately I had also my pocket sextant, and with it, took some valuable angles. On descending, I heartily enjoyed a breakfast, and named the hill which gave us the water, Mount Aquarius."

The following description of the Fitzroy Iron Mines has just been sent to me by a gentleman who has lately visited them.

"The Mines are distant about 70 miles from Sydney, and midway between this city and the town of Goulburn. The ore is found on the surface, covering a space of several acres, and the miners having sunk a shaft to the depth of thirty feet, find no alteration or diminution in quantity. There is no doubt of its being one solid mass of immense size.

"The ore being calcined is easily crushed, in fact it can be rubbed to powder between the fingers. It requires no fluxes in the smelting. With the first trial in the reverberatory furnace, 9 cwt. of calcined ore was run in eleven minutes and a half, yielding about seventy per cent. of metal, which surpassed in quality the very best samples of English iron.

"By smelting in the blast furnace with charcoal, it gives at once a malleable steel, which, without any other process, has been manufactured in Sydney into all the finer articles of cutlery, and has been found to answer admirably.

"The ores are evidently the red and black oxides of iron, attracted by the magnet, and some of the black is magnetic in itself."

It is a remarkable fulfilment of Isaiah's Prophecy, "*And they shall beat their swords into plough-shares, and their spears into pruning hooks,*" that several of the settlers of Australia are retired officers of the British army, and the British navy; that 300 soldiers of the 11th regiment, now quartered in Sydney, have got permission to ask for their discharges; and that the Surveyor-General, Lieut. Colonel Sir T. L. Mitchell, who has already been on four exploring expeditions into the interior of this interesting country, has written two valuable works, describing the fruit of his researches, and delineated maps of ninety counties; should, during a tour through Andalusia, and the southern parts of Spain, in the year 1847, have taken notes on the cultivation of the vine, and olive, and other branches of husbandry in that country; and presented the manuscript to the Committee of the Botanical and Horticultural Society of New South Wales, for publication. In this pamphlet, which is now in circulation in Australia, he describes sixteen different kinds of vines, which are cultivated in Spain; some of them are best suited for making wine, others for making raisins. He also describes different methods of making wine and oil, and preparing dried figs and raisins; gives plates of the tools used in pruning the vine, and the ploughs which the Spaniards use in preparing the ground for it. And this valuable little book is from the pen of a member of that profession, which trains youths in Great Britain to the use of destructive weapons.

The climate in some parts of Australia appears particularly calculated for cultivating the vine, as it is cul-

tivated in Tuscany. \* “How beautiful are the vines when married, as here, and trained round the field from tree to tree, in double and interesting festoons! How greatly they exceed as a picture, the common vineyard, which looks at a distance like a field of turnips! Tuscany is one huge vineyard and olive-ground. In France the vines are trained upon poles, seldom more than three or four feet in height; and the pole-clipped vineyard of poetry is not the most inviting of real objects. In Switzerland and the German provinces the vineyards are as formal as those of France; but in Italy is found the true vine of poetry, surrounding the stone cottage with its girdle, flinging its pliant and luxurious branches over the rustic verandah, or twining its long garland from tree to tree.” † I received a letter at the time I was reading this description, from a friend residing near the Manning River, who gave me the following account of its beauties. “The river and its banks combine both grandeur and beauty, the former being a finer sheet of water than any I have yet seen in the colony, and the latter fringed with beautiful flowering shrubs, and enormous trees, whose branches overhang the river, and are clothed with every variety of green, russet, and copper colour. It must be similar to the American rivers in volume, and the beauty of its forest scenery.”

When I read this passage in my friend's letter, and looked at the picture in the newspaper, representing the grape-gatherers in Tuscany, I could not help thinking, how, in a few short years, a New Tuscany might be formed on the banks of such a river as the Manning, with a judicious combination of British capital, British talent, and British industry, if the following suggestions

\* See Illustrated London News for October, 1849.

† Forsyth's Italy.

of Miss Martineau were acted upon by British legislators.

“Emigration is conspicuous in its merits, since it not only immediately reaches the seat of the evil in the Mother Country, but affords the greatest of blessings to the colonised regions. Where it has failed, it is because one link in the chain of operating causes has been wanting. Land and labourers cannot mutually prosper without the capital, which has too often been deficient. We have not yet made the experiment of sending out small societies completely organized, and amply provided to settle down at once in a state of sufficient civilization, to spare the mother country all further anxiety about the expedition. It can be no objection to this, that it abstracts capital, and the most useful species of labour, from the mother country; since the capital so sent out will yield a more rapid and ample increase to us in a few years, in a new market for commerce, than it would have done at home; and the labour is that which we least want in Great Britain, however good its quality may be, and that which we most want in our possessions on the other side of the world. Such an organized society, however, would be able to support a much larger proportion of children than a similar society could take charge of at home; the labour of children being of as much more value than their maintenance abroad, as it is less at home. All details, however, from the greatest to the least, will be arranged with infinitely less trouble than our parochial mismanagements have cost us, when we have once, as a nation, surveyed the dreary haunts of our pauperized classes, and then taken a flight, in spirit, to the fair regions abroad, which invite their labour with a sure promise of rich recompense. The time must come when it will be a matter of wonder how we could be so long oppressed with a



redundancy of labour at home, while our foreign lands were dreary only for want of labour,—while an open sea lay between,—while we had shipping to spare to traverse it,—and while we were spending nine millions a-year in the fruitless support of our paupers. The best plea for us in that day will be that we did not understand our own case. By the time we have spent nine millions, or the half of nine millions, in relieving our labour market, we may have discovered, how inferior is that superstitious spurious charity which doles out bread at its own door to an unlawful petitioner, because to give bread was once charity, and that enlightened, genuine benevolence, which causes plenty to spring in the far corners of the world, nourishing at home the ancient household virtues which have been well nigh starved among us, but which are not dead. The ultimate checks by which population is kept down to the means of subsistence, are vice and misery. Since the ends of life are virtue and happiness, these checks ought to be superseded by the milder methods which are within ‘man’s reach.’” It is melancholy to think how capital continues to be wasted in building workhouses, and supporting paupers in them, in Great Britain and Ireland, when the Queen of Great Britain rules over such a country as Australia. In such asylums the young are trained up in a state of servile discontent, which must foster the worst dispositions; so that, when the miserable inmates are let loose on society afterwards, prisons must be built for them—soldiers and police paid to keep them in subjection—crown solicitors and judges paid large salaries for trying and condemning them, and hangmen small salaries for executing on them the last sentence of the law. Would it not be better policy to clear out the workhouses in time, and give their inmates

encouragement to virtue and industry, by a judicious system of emigration, than to tempt them to commit crimes, (as Earl Grey is doing,) by giving no reward to a British subject for virtue, until he has first been a convicted felon? Instead of erecting walls for work-houses, why not employ the "wooden walls of old England," to bring her sons and daughters to Australia. "An Australian morning is always charming; amid these scenes of primæval nature it seemed exquisitely so. The *Barita*, or *Gymnorhina*, the organ-magpie, was here represented by a much smaller bird, whose notes, resembling the softest breathings of a flute, were the only sounds that met the ear. What the stillness of even adds to such sounds in other climes, is felt more intensely in the stillness of morning in this. 'The rapture of repose that's there,' gratifies every sense; the perfume of the shrubs, of those even that have recently been burnt, and the tints and tones of the landscape accord with the soft sounds. The light red tints of the *Anthistiria*, the brilliant green of the *Mimosa*, the white stems of the *Eucalyptus*, and the deep grey shadows of early morning, still slumbering about the woods, are blended and contrasted in the most pleasing harmony. The forms in the soft landscape are equally fine, from the wild fantastic tufting of the *Eucalyptus*, and its delicate, willow-like, ever-drooping leaf, to the prostrate trunks of ancient trees,—the mighty ruins of the vegetable world. Instead of autumnal tints, there is a perpetual blending of the richest hues of autumn, with the most brilliant verdure of spring; while the sun's welcome rays in a winter's morning, and the cool breath of the woods in a summer's morning are equally grateful concomitants of such scenes. These attach even the savage to his woods, and might well reclaim the man of

crime from thoughts likely to disturb the harmony of human existence." When I read this description, from the pen of Sir T. L. Mitchell, it occurred to me that if the Prophet Haggai were in England now, he might address British legislators with as much reason as he did the Jews of old, when he invited them to build the temple at Jerusalem a second time.

*"Thus speaketh the Lord of hosts, saying, This people say, the time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house, lie waste? Now, therefore, thus saith the Lord of hosts, consider your ways. Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts, consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man into his own house. Therefore the heaven over you is stayed from her dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth,\* and upon men and upon cattle, and upon all the labour of the hands. Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant*

\* In the French language the potato is called pomme-de-terre; literally translated, apple of the earth.

of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, and the people did fear before the Lord. Then spake Haggai, the Lord's messenger, in the Lord's message unto the people, saying, *I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel, governor of Judah, and the spirit of Joshua the high priest, and the spirit of all the remnant of the people; and they came, and did work in the house of the Lord of hosts, their God.*" \* Oh! that Haggai were to rise from the dead now, and stir up the "*spirits*" of Queen Victoria and her ministers, and the "*spirits*" of the Evangelical Archbishops, Bishops, and Clergy of the Church of England. Oh! that they would send out living stones in "*hearts of oak,*" † to "*subdue the earth,*" and erect the Spiritual Temple in Australia. How might the words of the prophet in a few years be applied to this beautiful country! "*The glory of this latter house, shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.*" ‡ In all the promises relating to New Jerusalem, the vine is spoken of as one of the great blessings the Lord's people are to expect as their reward when assembled in it. In fact it is the most valuable of all trees to the human race, for independent of its producing wine and brandy, spirits of wine is a most important article to chemists to enable them to extract the virtues of other plants; and grapes in the season when they are ripe, are found efficacious in restoring the health

\* Haggai i. 2—14.

† Hearts of oak are our ships,  
Jolly tars are our men,  
We always are ready,  
Steady boys steady,  
To fight and to conquer again and again.

‡ Haggai, ii. 9.

of invalids. Dr. Jouest a French physician says, that there is nothing in medicine, that can so completely change the blood, as grapes; and that no complaint of the stomach can resist the adoption of the following regimen.

When the grapes are ripe, the patient should begin by eating a pound and a half the first day, divided into six parts, one part to be taken on awakening in the morning, two parts at ten o'clock, two parts at two o'clock, and one part at five. The quantity should be increased each day, until on the eighth day it amounts to five pounds. That quantity should be continued for four or five days; the patient should then take a dose of Gregory's powder, and on that day no grapes.

The next day the diet should be recommenced at three pounds per day, and continued for six weeks, without any more medicine. The patient should take a walk between each dose of grapes, not too long to cause fatigue, but to be in the open air as much as possible; and should be up and dressed at seven in the morning, and not sit up late at night. The other articles of diet should be a basin of good beef tea, free from fat, for breakfast at 8 o'clock; an hour after taking the grapes. At one o'clock a dinner of mutton chop or chicken. At seven a bowl of beef soup, with vermicelli or barley in it; and at all the meals as much bread as may be agreeable. Tea, coffee, wine, and beer, should be avoided while trying this regimen.

I shall select a few texts from Jeremiah to prove that the inhabitants of New Jerusalem are to come from North to South; that the vine is to be very plentiful; that spiritual as well as temporal blessings are to be enjoyed. This prophecy could not be fulfilled until the Geography of the earth was completed; and the gospel

preached over the whole extent of the habitable globe. The Prophet also leads us to expect that some professing Christian ministers would be influenced by a tyrannical spirit. *“ Woe be unto the pastors that destroy and scatter the sheep of my pasture ! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people. Ye have scattered my flock, and driven them away, and have not visited them : behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds : and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them ; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely ; and this is the name whereby he shall be called THE LORD OUR RIGHTEOUSNESS. Therefore behold the days come, saith the Lord that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt ; but the Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land.” \** We may judge from this chapter that the land the Lord’s people are to occupy when the promise is fulfilled, is land which is to be either purchased by them or given to them for ever : not land let to them on leases, as in Great Britain, subject to the caprice of tyrannical landlords, but land which, when once possessed they can feel

\* Jeremiah, xxiii. 1—8.

they are kings over. Victor Considérant concluded a series of lectures which he delivered on Social Destiny at Dijon, in February 1844, with the following words : “Gentlemen, all the sacred books agree in proclaiming that man is the king of the creation. Such is his destiny. But I ask you does man merit in the present day to bear this glorious title? Who is this king covered with rags, devoured by hunger and sickness, who comes to display his sores and his misery in the public streets? I do not here recognize the king of the creation! The prophecies are not accomplished. Let all nations form societies, let all people agree and organize themselves into the unity of the great family; let man employ his hands and his intelligence in the general cultivation of the globe instead of devastating it; let him take complete possession of his domain, and let him apply to the *happiness of all* the wealth produced, then he may call himself king of the creation! But in the present day, the condition of inferior animals is often better than his.” In several of Victor Considérant’s valuable works, he gives plans for the formation of societies for universal association: but it appears impossible to begin any new system in a country like France, which is suffering from centuries of misrule; therefore the prophecies cannot be fulfilled until the movement from north to south begins, which Jeremiah again alludes to in the following words, and leads us to expect that it will be continued for some time by people from northern latitudes moving to the south. “*Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together, a great company shall return thither. Thou shalt yet plant vines upon the mountains*

*of Samaria : the planters shall plant and shall eat them as common things."* \*

This can only be the case when the vine can be cultivated without glass, where land is cheap, and where industrious people will find health and longevity promoted, by agricultural and horticultural pursuits; where every man can have his own vine and his own fig-tree.

In the last chapter of the Revelation, where the tree of life is represented as bearing "*twelve manner of fruits,*" may it not be a method given us to identify the vine as described by Sir Thomas Mitchell? And although it produces fruit but at one season of the year, wine may be drank, and raisins may be eaten all through the year, which is nearly as good as if it really did, "*yield fruit every month.*" Let us inquire the meaning of the following portion of this remarkable text. "*And the leaves of the tree were for the healing of the nations.*" The leaf of a tree is all the shelter that the fruit requires to bring it to perfection, if it is cultivated in a suitable climate. Therefore the cultivation of the vine in a country like England, is unnatural, because it requires the shelter of green-houses, and hot-houses. Now, glass is a manufacture which is so injurious to the health of those engaged in making it, that glass blowers are generally sickly and shortlived. But although England has the name of being a free country, and Englishmen of all ranks sing with enthusiasm—

Rule Britannia, Britannia rules the waves,  
Britons never will be slaves!

the working classes in England, and indeed all over Europe, are in as great a state of slavery, as the children of Israel were in the land of Egypt, at the time when

\* Jeremiah, xxxi. 8, 5.



they were brought out of it by Moses, to travel for forty years through a wilderness, living in tents, until they reached the land of Canaan, and there cultivated gardens and vineyards. The vine in England is brought to very great perfection in the green-houses of the wealthy, but it is only those who can afford to build green-houses, that can enjoy this luxury. The gardeners who have the trouble of cultivating the vines rarely taste the fruit. The noblemen and gentlemen to whom those green-houses belong, are probably spending their time at the chase, the race-course, or the gaming-table; while the poor gardeners are "oppressed in their wages," and can hardly obtain a sufficiency of food and clothing for their families, to say nothing of the impossibility, out of a salary of 40 or 50 pounds per annum, of their being able to devote any portion of it to the development of their intellectual faculties. Victor Considérant asserts very justly, that, "As long as the immense majority of occupations are disagreeable, the majority of labourers will not devote themselves to them by pleasure and free will, but by necessity of position, by constraint. Is it not clear that the individuals, or the classes which possess nothing; which have neither capital, nor instruments of labour, nor means to exist; are necessarily, in whatever political system it may be, reduced, by the fact of their destitution, to a state of dependance, and social isolation, which takes, sometimes the name of slavery, sometimes the name of servitude? That is undeniable. Under whatever government it may be, there is no social liberty, and there can be no political liberty, serious and lasting, for classes, of which all the members, under pain of death, themselves and their families, are forced every day, to *find a master* in another class. Away with all the folly said and written on liberty! The first condition that a being be independent,

is, that he hold, in his own hands, the means of his existence ; and that he have within his reach, clothing, food, lodging, and the means of improving his intellectual faculties." \*

When industrious Europeans come to Australia, where they may cultivate the vine, without wasting industry, by giving it any protection, but its own leaves, they will find it an occupation so much more agreeable than that of cutting each others throats, that the army will cease to be considered such an honorable profession as it now is ; the command *love one another*, will be found a delightful one to obey ; and the profession of Adam, which was to dress and keep a garden, will be the most honorable of all. And if families come out, well supplied with books by the Bible and Tract Societies ; the Society for the Diffusion of Useful and Entertaining Knowledge ; the cheap works published by Messrs. Chambers ; Histories of all countries, &c., &c., the prophecy of Jeremiah will be fulfilled when he says in the same chapter I have above quoted from, relative to the movement from north to south, "*Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict: so will I watch over them to build, and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with*

\* Problèmes sur la Destinée sociale par V. Considérant.

*the house of Judah ; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt ; which my covenant they brake, although I was a husband unto them, saith the Lord : But this shall be the covenant that I will make with the house of Israel : After those days, saith the Lord, I will put my law into their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord ; for they all shall know me from the least of them unto the greatest of them, saith the Lord ; for I will forgive their iniquity, and I will remember their sin no more.” \**

There's a good time coming.

Little children shall not toil,  
Under or above the soil,

In the good time coming.

But shall play in healthful fields,  
Till limbs and mind grow stronger ;  
And every one shall read and write,  
Wait a little longer.

King Solomon tells us, that one of the most praiseworthy occupations, for a virtuous married woman, is to employ her hands usefully, in order that she may be able to save money to purchase a vineyard.

*“ Who can find a virtuous woman ? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil, all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ships, she bringeth her food from afar. She riseth also while it is yet night, and*

\* Jeremiah, xxxi 27—34.

*giveth meat to her household, and a portion to her maidens, she considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard."* \*

Thus we see how King Solomon teaches women the manner in which they may become possessed of vineyards in Australia, if they will exercise their organs of constructiveness in converting the beautiful wool, silk, and cotton it produces, into saleable articles of clothing; and thus prevent their husbands being obliged, from disappointment in their several trades and professions, from "spoiling" their neighbours by becoming insolvent, as they have, alas! hitherto done here too frequently.

We may also observe that King Solomon does not appear to consider that taking vows of celibacy is the way for a woman to set a virtuous example. On the contrary, he lets us see in some of the following verses, how extended the sphere of a woman's usefulness becomes, when she has children, and a household, to exercise her organs of time and order in regulating: "*She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good; her candle goeth not out by night. She layeth her hands to the spindle, her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing, and she shall rejoice in the time to come. She openeth her mouth*

\* Proverbs, xxxi. 10—16.

*with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands: and let her own works praise her in the gates."*

I am now in the 44th year of my pilgrimage, through this "wicked world," and I have seen much of its "poms and vanities," aye, and entered into them too; although my venerable God-mother, the late Mrs. Hannah Villiers, (who founded an alms-house in Limerick for widows,) promised and vowed I should not. However I did, and in doing so, I had opportunities of forming friendships with some very delightful women, who were called "old maids;" I have also had the privilege of being acquainted with some very amiable and useful individuals, calling themselves, "Sisters of Charity," who had taken vows of celibacy, and spent their lives in doing good to their fellow-beings. But I have invariably regretted, when I have met with such a "Tree of Righteousness," amongst my own sex, that the race of such an ornament to society was to become extinct, because of bad taste, on the side of men, or mistaken piety on the side of women. If Phrenology were better understood, men with well-formed heads themselves, would select mothers for their children, with equally well developed brains; where they would see so much to admire in the "Crown," of the "Tree of Righteousness," that the face which accompanied it, being pretty or ugly, would be quite immaterial.

## THE LORD'S MESSENGER.

"What dost thou here, Elijah?" Like the tide  
Brake that deep voice through silence. He replied,—  
"I have been very jealous for thy cause,  
Lord God of Hosts! For men make void thy laws.  
Montgomery.

THERE is a promise in the last chapter of the Old Testament, which may lead some persons to expect that Elijah will appear on earth, to give warning of the second coming of the Saviour. "*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*" \* Let us inquire whether Elijah has not already appeared again on earth, and given warnings which have not been regarded.

One of the most zealous labourers in the Lord's vineyard in Germany, Dr. William Frederick Krummacher, has written some very beautiful works, which have been translated into English by the Religious Tract Society. One of them is a most edifying and instructive commentary on the life of Elijah the Tishbite. I read it about twelve years since, and as I was not rich enough to purchase it, I made the following extract from it, thinking at the time, that it was a very remarkable fulfilment of the promise that the name of Elijah should be an instrument in the hands of another of the Lord's servants, to warn parents against continuing the unnatural system of separating so much from their children, as the schools and colleges with which Europe is

\* Malachi iv. 5, 6.

crowded are an evidence of. "When Moses, looking upon Israel, exclaimed with delight, '*Behold how wise and understanding they are, and a glorious people,*' none will be disposed to question the truth of these words, but those who are acquainted with no other education than what was taught in the schools of Athens, and who know not any higher standard of judgment, than that which is afforded by the show of heathen wisdom and genius. God had reserved to himself the education and instruction of the people of Israel. In their divinely appointed institutions we see the ground-plans and models, according to which, the Almighty in the Jubilee, or Millennial age of his kingdom, will call into being that grand renovation which awaits the earth, and all that is upon it, whether animate or inanimate. And as, in the history of this great people, all the institutions of human society find their best models, so do those of instruction in particular. Scholastic institutions, according to the modern system, do not appear to have been known in Israel, at least until the Babylonish captivity. But instead of these, home and school were one, and in the place of paid teachers, instruction was poured forth from the tender hearts of father and mother. The child learned to lisp the name of Jehovah, under the vine and the fig-tree, before the door of the peaceful dwelling. There the sacred histories of antiquity, recounted with the eloquence of affection, passed before its admiring soul. There the ideas of God, and of the great ends of human life, were gradually impressed upon the tender mind—there it early learned that which is eternally true and beautiful, and good for the human mind to know; and this was learned, in the animated imagery of sacred historic record, by many an Israelitish child, almost before it had become conscious

that its years of tuition had arrived. Thus it was pleasantly initiated into Israel's wisdom, hopes, and prospects, and guided into a way of thinking, feeling, and anticipating, which penetrated upwards through the clouds of heaven, and forwards through the bounds of time. Having enjoyed the benefit of such a popular education in the highest sense of the word, many a young Israelite came forth from the paternal dwelling, vigorous in body and in mind, with an eye open to everything that is worth observing; susceptible, like good ground, of the best cultivation; and carrying in his hand, from his very home, the key of scripture, of history, and of nature. The stars of heaven, the trees and flowers of the field, preached to him; and the instructive voices of the Levites and Prophets, which were constantly heard through the country, found in his mind a ready attention."

Were Elijah again on earth, could he use more appropriate language than the following, taken from the Word of God, to fulfil his mission of turning *the heart of the fathers to the children, and the heart of the children to their fathers.*

"Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make known to their children: that the generation to come might know them, even the children which should be born, who should arise and declare them to their children: that



*they might set their hope in God, and not forget the works of God, but keep his commandments.\**

William Cowper, whose beautiful poetical works have occupied shelves in the libraries of all the nobility and gentry of England, for the last half century ; has in his "Tirocinium, or a Review of Schools," given many well founded reasons for giving a preference to private tuition, instead of sending boys to schools or colleges. In the poem alluded to, he describes the pleasures of parental instruction.

"A father, blest with an ingenious son,  
 Father, and friend, and tutor, all in one.  
 How—turn again to tales long since forgot,  
 Æsop, and Phædrus, and the rest? Why not?  
 He will not blush, that has a father's heart,  
 To take in childish plays, a childish part ;  
 But bends his sturdy back to any toy,  
 That youth takes pleasure in, to please his boy ;  
 Then why resign into a stranger's hand  
 A task as much within your own command,  
 That God and nature, and your interest too,  
 Seem with one voice to delegate to you ?  
 Why hire a lodging in a house unknown,  
 For one, whose tend'rest thoughts are round your own ?  
 This second weaning, needless as it is,  
 How doth it lacerate, both your heart and his !  
 The indented stick, that loses day by day  
 Notch after notch, till all are smoothed away,  
 Bear witness, long ere his dismissal come,  
 With what intense desire he wants his home."

Now let us inquire what is the object of this banishing system of education amongst the nobility and wealthy commoners of Great Britain.

I once read a very well written novel, called "Reginald Dalton;" and that book enables me to answer:

\* Psalm lxxvii. 1, 7.

that it is to make those young men, on whom the coronets and lands of Great Britain are entailed, from generation to generation, the most experienced gamblers, drunkards, horse-racers, and cigar-smokers, the civilized world can produce.

Now let us take a glance at what are called the "Learned Professions," into which the younger sons of the nobility and gentry of Great Britain are obliged to enter, to obtain a livelihood, unless they prefer being trained to break the sixth commandment.

I never learned Latin, but I find on referring to Henry Butter's Etymological Spelling Book, that the word "Doctor," means "a man that has taken the highest degree in Divinity, Law, or Physic, viz : D. D., L. L. D., or M. D., and that it is derived from a Latin verb *Doceo*, I teach."

Now concerning the privilege of putting D. D. after a man's name, I have searched the Word of God from Genesis to Revelation, and I have not been able to find that any of the servants of God, of whom that book gives the history, ever had D. D. after their names.

The law is a profession, which derives its chief support from the crimes committed by what are called "the lower classes of society." And if those *confirmed* christians, who have promised the Bishops or Archbishops, (who "laid their holy hands" on their heads, during the confirmation ceremony,) that they would "renounce the pomps and vanities of this wicked world," never "*laid up treasure in earth*," to tempt "*thieves to break through and steal*," there would not be so much occupation for lawyers and judges in criminal courts.

Lawyers are also enabled to live in splendid mansions, and to travel about in magnificent equipages in England, because the people who possess the land in

England are so frequently quarrelling about the right and title they have individually to the possession of said land.

It being a progressive profession, renders it also prejudicial to the growth of the benevolent sentiments. For instance, a barrister who has toiled successfully in his profession, and has been promised the next vacant seat on the bench, must naturally feel as anxious for the speedy death of one of his friends, the judges, in order that he may see how he looks in a large wig, as Henry V. did, when he tried on his father's crown as his parent's death was approaching.

Now for a contemplation of that very learned profession, which enables the kings of the creation to put M. D. after their name.

A doctor who has arrived at perfection in the study of the interior of the human body, and the medicines required to assist in curing the diseases to which it is liable, would never be able to live himself, nor to support a wife and family by the profession, if none of the rich people, in the neighbourhood where he might decide on establishing himself in that profession, were ever to become ill, or to send for him to cure them. He might take a house, and have no means to pay the rent; he might hire servants, and have no means of paying their wages; he might order the necessaries of life from the butcher, baker, or grocer, and some of its comforts from the draper, and have no means of paying the bills. Under such circumstances, when he kneels down to pray for his "daily bread," after he has adopted such a very uncertain method of obtaining it, is it not very natural for him to pray to the "giver of all good," in the following terms: O Lord, I pray thee, afflict with illness some of my rich neighbours, that I may be well paid

for curing them ; cause that some of them may break their limbs, or eat too much, or drink too much, or sleep too much, and thus bring on some disease which arises from indigestion, and give me an opportunity of sharing some of their superfluous wealth, by healing them. O send some epidemic into the country, that they may be frightened.

How can a man, whose interest it is, that his neighbour should be ill, "love his neighbour as himself." As long as it is the interest of Physicians that people should be ill, the more simple methods of curing diseases, such as Mesmerism, Homeopathy, and Hydropathy, will never be brought to perfection.

Romish Monasteries, and English Colleges, have each done the part in the advancement of Christ's Kingdom, which the Almighty disposer of events assigned to them. But, like all other human instruments, which He uses at his will, He will lay them aside when he is done with them. Monastic Institutions were most valuable, before the art of printing was invented ; the Romish Monks, like the scribes in the Jewish Church, transcribed and preserved the written word. And when the Reformation triumphed in England, Colleges were important institutions for developing the intellectual faculties of youths, who were ambitious of distinguishing themselves amongst their fellow-men. It was less injurious to the development of those benevolent feelings, which are ultimately to triumph over selfishness, that a boy should be ambitious to win a prize or a medal, by the exercise of his intellect, than by merely arriving at perfection, in the use of destructive weapons, boxing, wrestling, &c. And when grown men thirsted after fame, it was better for the human race, that there should be opportunities of winning it by the pen, than by rely-

ing entirely on the use of the sword. The opportunities which the Colleges gave of obtaining peaceful laurels, have enriched the libraries of private dwellings, and books have multiplied to such an extent in England, France, Germany, and America, that all people now appear to want to enable them to enjoy the intellectual feast which is spread before them, is, time and good taste, to enable them, first to select, and then to "read, mark, learn, and inwardly digest," a wholesome supply of mental food.

The three learned professions, have also contributed, to add to the variety of this intellectual feast, and so have the professed enemies of God also. Had Tom Paine never written his blasphemies, we should perhaps have been without some of the beautiful writings of Paley, Bishop Watson, and Thomas Erskine, a Scotch advocate who wrote a noble work on the Internal Evidence of Revealed Religion. And a man who can furnish his book-shelves with Doctor Andrew Combe's valuable work on the Principles of Physiology, applied to the preservation of health, and to the improvement of physical and mental education ; Doctor Thomas Brown's instructive lectures on the philosophy of the human mind ; Doctor Mayo's entertaining little volume on the philosophy of living ; Doctor Abercrombie's interesting work on the intellectual powers ; Doctor Philip's work on Indigestion ; Doctor Abernethy's volume, which gained him the nick name of Doctor My-Book, because, whenever a patient came to consult him, he invariably said to each, after pocketing his fee. "I recommend you to purchase *my book* before you come again." I say that with all those Doctors in the library of a King of the Creation, ready to give advice without any fee but the trouble of opening their pages and reading their opinions ; he

ought to be able to *doctor* his family with very little trouble. The Emperor Tiberius laughed at those who consulted physicians after they were thirty years old; because he said, that at that age every man ought to be able to preserve his health by his own experience. He lived to the age of 78 years, and would probably have lived much longer, only that Caligula hastened his death. The science of medicine has had time since the days of Tiberius to have been brought to such a degree of perfection, that if its pretended object were arrived at, that of promoting health and longevity, no one who could afford to give a fee to a doctor ought to depart this life under the age of 120, which was the age specified by the Almighty after the Deluge. We find it thus written. "*My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.*" \* Moses lived to be 120 years old; and the inspired historian relates concerning him that *his eye was not dim, nor his natural force abated.* From my own experience I assert that any individual who dies from any cause but extreme old age, has been either murdered through mistake or neglect, or committed suicide unintentionally, unless they have been killed either by accident, in a duel, or in battle. Many a valuable life has been shortened by anxiety of mind, caused by that spirit of competition, in all its varieties which has such influence over all the civilized world in the present day. No profession, calling, or trade is exempt from it, therefore there is no manner of employing time by which from year to year any individual can calculate on making a living. For instance, a lady arrived in this colony some months since, who had obtained a living in Ireland by teaching music, French,

\* Genesis, iv. 3.

&c., but from the embarrassed circumstances of the families amongst whom she resided, in consequence of the famine, &c., she could not continue to remain with them, as she had a daughter to support and educate, and she emigrated to Australia, where she was led to expect that with her talents and acquirements, she might obtain £500 per annum by teaching. She brought letters of introduction to the Governor, and other individuals, moving in the first class of society in Sydney, and went through the usual form of putting an advertisement in *The Sydney Morning Herald*, in order to obtain pupils. In reply, she was asked to call on the wife of one of the officials,\* who held a government situation worth about £400 per annum. When the teacher was ushered into the presence of the lady, and that conversation was entered into relative to terms, the latter offered the former ten pounds per annum for coming to instruct her children every day. When the teacher remonstrated, and said that a servant would not take such a sum as wages, the lady replied, "that may be true, but servants are more required in Sydney than teachers."

The fact is, that the capability of imparting instruction to the young, is, in the present state of society, a marketable article, subject to rise and fall in value, according to the supply being proportioned to the demand, just as much as drapery, ironmongery, &c. And when well educated persons come to a new country and meet with disappointment, which I have known in some instances to cause protracted illness, and in others death; the persons to whom they may have brought

\* The families of *officials*, or persons holding government appointments, are considered the aristocracy of Sydney. On one occasion a gentleman when sending his son to school, told him to play only with the children of the officials.

letters of introduction, and the clergy of the different sects of the Christian Church to which they may belong, are indirectly the cause of their death, because they have neglected their duty to strangers; and they may expect one day to hear the following sentence, "*Depart ye cursed into everlasting fire, prepared for the devil and his angels, for I was a stranger and ye took me not in.*" \* Were Elijah to appear again on earth, and to fulfil his mission of "turning the hearts of the fathers to the children," would he not be tempted, when he witnessed the state to which competition has reduced all the industrious classes of Great Britain, to say to parents who were going to spend money in educating their sons for the Army, the Navy or any of the learned professions, or their daughters for governesses; "Waste not thus the fruits of your, or your tenants' industry; make your sons useful mechanics, or agriculturists, and train up your daughters to be good wives and mothers; buy land for them in Australia, and send them out in well organized societies to possess it; well supplied with good books to teach them how to live, so may you expect them from motives of gratitude, to find no difficulty in obeying the command, "*Honour thy father and mother, that thy days may be long in the land, which the Lord thy God giveth thee.*" †

John the Baptist proclaimed himself as the promised messenger, when he preached in the wilderness of Judea, before the Saviour of mankind appeared in the Temple at Jerusalem; and the compilers of the prayer-books used in Romish and English "Churches by law established," allude to this event in the collect for the third Sunday in Advent, praying in the following words: "O Lord Jesus Christ, who at thy first coming didst send thy

\* Matthew, xxv. 41, 42.      † Exodus, xx. 12.



messenger to prepare thy way before thee ; grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight." The substance of John the Baptist's preaching was, "*Repent ye, for the Kingdom of Heaven is at hand.*" \* And wherever the gospel is preached, this is the warning given by faithful preachers. But who could judge from the manner in which vice triumphs in Europe, that the meaning of this word "Repent," was understood. The word has been preached, but the enemy has sown tares. The Holy Spirit of God, which is the *Comforter* which he has promised to send to *guide his people into all truth*, may be the only *fan*, † which he will use to *purge his floor, and gather his wheat into the garner*, before the great day of his wrath arrives, when *he will burn up the chaff with unquenchable fire.*

Many of the precepts of John the Baptist are applicable to those who are now expecting the second advent of the Saviour of mankind. When he told his hearers to *bring forth fruits worthy of repentance* ; and the people asked him, saying, "*What shall we do then ? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none ; and he that hath meat let him do likewise.*" ‡ Thus it is plain that mutual assistance is a duty amongst christians ; and those who possess *this world's good* should not suffer their poor brethren to be in need of assistance, to come out from an ungodly world, and worship God in the wilderness of Australia, in *spirit and in truth.* § John the Baptist

\* Matthew, iii. 2. † Matthew, iii. 12.

‡ Luke, iii. 8—11. § John, iv. 24.

quoted the words of the Prophet Isaiah, saying, *I am the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight, every valley shall be filled, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.*\* Obedience to this precept, appears now to be the duty of the people of God. Our Saviour said that his kingdom was not of this world, where the devil was to have power until it was utterly destroyed; therefore, a *wilderness*, which in a short time may be made to blossom as a rose, through the industry of his humble worshippers, is now ready to be prepared for him. *The Bridegroom cometh, go ye out to meet him.*† The wise virgins are distinguished from the foolish in this parable, by having oil in their lamps; and the ten may be compared to “all who profess and call themselves christians.” The five wise virgins resemble those who are daily praying for the Holy Spirit, and studying the word of God, that they may *grow in grace, and the knowledge of his will*, and through the instrumentality of that written word, which has been a *lamp to the feet, and a light to the path* of so many, it will probably be His will to teach them when it is the right time for each individual to take refuge in the Lord’s Garner.

The five foolish virgins resemble those professors of Christianity, who are in possession of the Word of God, but who, although they are expecting the bridegroom, are “*careful and troubled about many things*,” and never pray for the teaching of the Holy Spirit, or open their Bibles, except as a task to be gone through at stated periods; and many of them resemble the evil servant who is mentioned in the preceding chapter, who

\* Luke, iii. 4, 5, 6.      † Matthew, xxv. 6.

say in their hearts, "*my Lord delayeth his coming,*" and in the confident assurance that the Saviour will not come in their life-time, they take no interest in anything which might interfere with their following the leaders of fashion into the "poms and vanities" of an ungodly world. But the Lord of those professing Christians tells each of them, that "*He will come in a day when he looketh not for him, and in an hour that he is not aware of, and appoint him his portion with the hypocrites.*" \* How important then is it, for all who wish to be inhabitants of the New Jerusalem, to study the Holy Scriptures with fervent prayer for that *Comforter*, which is promised to accompany the teaching of the Apostles to the end of the world.

Every faithful preacher or writer, who encourages others to "*seek out the book of the Lord and read,*" is the Lord's Messenger. The preaching and writing of several of those messengers has been wonderfully blessed during the last century; and many of the Lord's people are so weaned from the "poms and vanities" of the world, that they feel themselves only "*strangers and pilgrims on the earth,*" † and as their only wish is to be employed in their Lord's service, occupying their ten or their two entrusted talents, until he comes, as he has promised, "*suddenly to his Temple,*" ‡ they should now consider if it is not time for them to be engaged in building that temple, of which He himself is the "*corner-stone,*" and whether they should not be, like the Apostles of old, "*with one accord in one place,*" § where they might be free from the Egyptian bondage of a world that "*lieth in wickedness,*" and is ripening for destruction. How difficult do Christian parents find it to

\* Matthew, xxiv. 50, 51.

† Hebrews, xi. 13. ‡ Malachi, iii. 1. § Acts, ii. 1.

keep their children from the pollution of evil associates, although they no longer sigh after "*the flesh-pots of Egypt*," themselves. "*Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.*" \*

When those who are interested in the advancement of Christ's Kingdom hear of such men as the Bishop of Exeter, and the Bishop of Sydney, persecuting faithful Ministers, they are inclined to feel as Elijah did, when he went "*a day's journey into the wilderness.*"†

The people of God were then lapsing into idolatry, and slaying the Lord's Messengers, and six years ago, a faithful servant ‡ of Christ, gave warnings to the British nation in the following energetic language :—

#### PROSPECTS OF THE CHURCH OF ENGLAND.

Storms are gathering in the sky;  
 Vengeful thunders hover nigh;  
 Plague-spots in the Church appear,  
 Filling every heart with fear.  
 She must drink the cup of woe,  
 Shame and sorrow she must know;  
 She is wandering from her God,  
 On her brow write Ichabod. §  
 Mystic fingers on the wall  
 Trace her sin, and bode her fall;  
 Warning voices through the gloom  
 Tell us of our coming doom.  
 Priestcraft, with a giant stride,  
 Stalks the land in pomp and pride;  
 He who should preach only Christ,  
 Now a semi-papal priest,  
 Would the Church's Lord appear,  
 Not its lowly minister:  
 Calling all men, great and small,

\* Psalms, cvii. 43. † 1 Kings, xix. 4. ‡ Noel.

§ The Glory is departed.

Down before the priest to fall.  
 Priests, forgetting in their pride,  
 Him who as our ransom died,  
 Bid us on our works depend,  
 Not on Christ, the sinner's friend.  
 None the Bible now must read,  
 Till the priest has fixed our creed ;  
 None must rest on Christ alone,  
 Till the priest his work has done :  
 Sacraments the priest extols,  
 For 'tis he each rite controls ;  
 Thought to freedom is allied,  
 Therefore preaching set aside ;  
 Fonts and Altars now must teach ;  
 Priests should sacrifice, not preach.  
 Priests, they say, can intercede  
 In our hour of guilt and need ;  
 Priests, ambassadors of Heaven,  
 Can pronounce our sins forgiven ;  
 Since, whate'er their want of sense,  
 They the gifts of grace dispense ;  
 And, ordained by Heaven, possess  
 Apostolic power to bless.  
 Priests the Monarch's throne outshine,  
 By a dignity divine ;  
 Mean compared with these, are kings ;  
 Dynasties but mushroom things ;  
 Priests had won their rightful throne,  
 Ere the crown of England shone ;  
 They had risen to princely state,  
 Long ere England's senate sate ;  
 And when empires pass away,  
 They shall hold their steadfast sway.  
 Devotees around them wait,  
 To exalt their lordly state ;  
 See them sit in chancels proud,  
 High above the vulgar crowd ;  
 See them, when the prayers they say,  
 From the people turn away,  
 Muttering hidden words of prayer  
 That the vulgar may not share.

Then at Altars, rich and high,  
 Bow and cross, we know not why.  
 What is wanting? Increase bring;  
 Morn by morn the matins sing;  
 Faldstool and sedila place;  
 Hang upon the altar lace;  
 There the dying figure fix,  
 Knelt before by Catholics;  
 Then dispense the wafer bread;  
 Say due masses for the dead;  
 Chant the dirges slow and sad;  
 Sacred copes and banners add,  
 Candlesticks with glittering gloss,  
 Credence table, rich reredos;  
 Pictures round the table set,  
 Then the show will be complete.  
 Woe to thee my country, woe!  
 Thou canst bear this papal show;  
 Thou canst tamely sit and see  
 This advancing mummary:  
 Forms exalted to the skies  
 While God's Word dishonored lies;  
 Rome is fondled as a child,  
 Martyrs scorned, and saints reviled;  
 Truth is bound with priestly chain,  
 Charity and candour slain.  
 Pastors, who their country warn,  
 From their grieving flocks are torn;  
 From the Church they loved at heart,  
 Crowds indignantly depart;  
 While triumphant errors stand  
 Lords of the bewildered land.  
 Oh, for an hour of Luther now!  
 Oh, for a frown of Calvin's brow!  
 Once they broke the papal chain;  
 Who shall break it now again?  
 Lord, thou seest us weak and cold;  
 Rise, as in the days of old,  
 Bare thy own almighty arm,  
 Save thy church from every harm,  
 And may truth the victory win.  
 Over falsehood, fraud, and sin.

Oh ! may the servants of God who have been driven into the "wilderness," like the Rev. Peter Teulon Beamish, and the Rev. Francis T. C. Russel, receive the answer to their prayers, which the Prophet received,\* and which another servant † of God has thus beautifully paraphrased.

" My day of vengeance is at hand ; the year  
Of my redeemed quickly draweth near ;

\* \* \* \* \*

Yet, hath a remnant been preserved by me,  
Seven thousand souls who never bowed the knee,  
To Baal's image, nor have kissed his shrine ;  
These are my Jewels, and they shall be mine,  
When to the world my righteousness is shown,  
And root and branch, idolatry o'erthrown."

So be it, God of truth ! yet why delay ?  
With thee a thousand years are as a day ;  
Oh ! crown thy people's hopes, dispel their fears ;  
And be *to day* with thee a thousand years !  
Cut short thy evil, bring the blessed time ;  
Avenge thine own elect from clime to clime ;  
Let not an idol in thy path be spared,  
All share the fate which Baal long hath shared !  
Nor yet seven thousand only worship thee,  
Make every tongue confessa, bow every knee ;  
Now o'er the promised kingdoms reign thy son,  
One Lord through all the earth, his name be one !  
Hast thou not spoken ? shall it not be done ?

\* 1st Kings, xix. 15, 16, 17, 18. † J. Montgomery.

## MODERN BABYLON.

'Tis not in mockery of man that earth  
Is strewed with splendid fragments—temple, tower;  
That realms, where glory sprang full-arm'd to birth  
Are desolate, the snake and tiger's bower!  
They lie the monuments of misused power,  
Not freaks of fate, but warnings against crime:  
And ancient Babylon might at this hour,  
Had she been guiltless, stand as in her prime,  
Nay stand in growing pomp, till God had finished time.

CROLY.

WHEN the prophet Daniel was in captivity in ancient Babylon, he was called on to interpret the dream of Nebuchadnezzar the king; in which his majesty had seen an image with a head of gold, arms of silver, body of brass, legs of iron, feet part of iron and part of clay; which was smitten by a stone cut out without hands; which stone afterwards became a great mountain, and filled the whole earth. The prophet's interpretation is as follows: "*Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, strength and glory. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and a third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; so shall it break in pieces and bruise. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*"\*

\* Daniel ii. 37—44.



From Rollin's Ancient History, we learn how this prophecy has been fulfilled. Ancient Babylon, the first kingdom in the world, was conquered by the Medes and Persians, in the reign of Nebuchadnezzar's grandson, Belshazzar. The Medes and Persians were conquered by the Greeks. Ancient Rome then became "Mistress of the world," and as the seat of her empire extended over a great part of Asia and Africa, as well as Europe, the whole of the old continent is probably included in Babylon the Great, whose destruction is thus prophesied by St. John, and which is to take place after the Lord's people have obeyed the command to leave it.

*"Therefore shall her plagues come in one day, death, and mourning and famine; and she shall be utterly burned with fire; for strong is the Lord who judgeth her."\**

Many commentators say that the Babylon which St. John thus dooms to destruction, is the city of Rome; but as Rome is not a commercial city, its destruction alone could not have the effect of causing that lamentation amongst merchants and kings, which the following texts lead us to expect will one day occur—

*"And the kings of the earth, who have lived deliciously with her, shall bewail her, and lament for her when they shall see the smoke of her burning: standing afar off for fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more."*†

European ships are now employed in taking European merchandise all over the world, and when the prophecy is fulfilled, and the old world burned with fire,

\* Rev. xviii. 8.    † Rev. xviii. 9, 10, 11.

many of its kings will probably be on the sea, taking refuge in some part of the new world, from the famine and pestilence which is to precede the fire, some of them perhaps tired of royalty like Charles the Fifth when he went into a monastery.

One of the most remarkable features in the reign of Nebuchadnezzar, was religious intolerance. He set up a golden image and commanded that all who would not worship it should be burned in a fiery furnace; and wherever religious persecution exists, the spirit of tyranny which influenced Nebuchadnezzar is influencing those who thus abuse power. Too much of this Babylonish spirit is still visible in all the kingdoms into which Ancient Rome was divided; and also that tendency to pollute the vessels of the temple which was shown by Belshazzar at his impious feast.

One of the consequences of the union of Church and State, is, that kings and prime ministers frequently appoint Bishops to rule over the Church of Christ, who are unworthy of the sacred office, and that thus the care of Christ's flock, is, through them, entrusted to unworthy pastors. But as the inhabitants of the world, before the flood, were eating and drinking, marrying and giving in marriage, when the flood came and destroyed them all; and as Belshazzar was feasting and polluting the vessels of the temple, when his kingdom, Ancient Babylon, was destroyed,—so will the kings, queens, princes, bishops and nobles who have not made a right use of wealth and power, be made to feel the justice of their punishment, as well as Belshazzar was made to understand the hand-writing on the wall. The palaces, cathedrals, colleges, manufactories, barracks and prisons of Modern Babylon are all doomed to destruction. Had the precepts of the Saviour of mankind and his apostles

been attended to, many of those buildings would not have been erected. They are all sacrifices to pride; and as meekness should be one of the characteristics of a child of God, they have evidently been erected by persons who were more influenced by the spirit which has been handed down from generation to the successors of the proud monarchs and priests of Ancient Babylon, than the spirit of Him who said, "*Blessed are the meek for they shall inherit the earth.*" When the proud cities of Modern Babylon have been destroyed by earthquakes and fire, the "meek" who have taken refuge in time in the "holy mountain," will again go out and possess it; and the knowledge and experience of the last four thousand years, which the art of printing has put them in possession of, will give them advantages very superior to these which Noah and his family possessed on leaving the ark. The Lord himself has promised to be their teacher, and their occupations are to be such as will make his reign one of righteousness and peace, for a thousand years.

Thus will the prophecy be fulfilled of the stone becoming "*a great mountain and filling the whole earth.*"

We must observe in studying this prophecy that the stone bore no resemblance to the image, and that thus the inhabitants of *the kingdom of God*, are to be entirely divested of that Babylonish spirit, which still clings to a great number of the inhabitants of the ten kingdoms into which the Roman Empire was divided.

Let us now turn to the history of old Jerusalem, and inquire what was the transgression for which Saul, the first king of the Jews was dethroned; was it not for disobedience in keeping the cattle of the Lord's enemies, to sacrifice to the Lord, when he had been commanded to destroy them? "*Samuel also said unto Saul, the*

*Lord sent me to anoint thee to be king over his people, over Israel ; now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of Hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt. Now go and smite Amalek, utterly destroy all that they have, and spare them not ; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul smote the Amalekites, and he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword, but Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and of the lambs, and all that was good, and would not utterly destroy them. And Samuel came to Saul ; and Saul said unto him, blessed be thou of the Lord ; I have performed the commandment of the Lord. And Samuel said, what meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear ? And Saul said, they have brought them from the Amalekites, for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God ; and the rest we have utterly destroyed. And Samuel said, hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry, because thou hast rejected the word of the Lord, he hath rejected thee from being king.”\**

Since Christianity has been the established religion of Europe, its rich and powerful professors, have been too much influenced by the same spirit which Saul displayed in this act of disobedience. We find, by referring to the Acts of the Apostles, that Stephen warned his hearers

\* 1 Samuel, xv. 1, 2, 3, 8, 9, 13, 14, 15, 22, 23.

against worshipping God by erecting splendid buildings, in imitation of the temple of Solomon. "*But Solomon built him an house. Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool; what house will ye build me? saith the Lord; or what is the place of my rest? Hath not my hand made all these things?*"\* Had this admonition of the first Christian martyr been attended to by those who styled themselves successors to the Apostles, would they have first erected splendid buildings to enable them to introduce pomp and vanity into the worship of God; and then built prisons for the punishment of those who preferred worshipping Him, as their divine master commanded them, *in spirit and in truth.*" † Had the command *love one another* been obeyed, would the castle of Chillon ever have been erected and Bonivard imprisoned in it? What a misapplication of industry to erect such a building at all! Lord Byron thus describes it:

Lake Lemán lies by Chillon's walls;  
A thousand feet in depth below,  
Its massy waters meet and flow;  
Thus much the fathom line was sent  
From Chillon's snow-white battlement,  
Which round about the wave enthralls;  
A double dungeon, wall and wave  
Have made,—and, like a living grave  
Below the surface of the lake,  
The dark vault lies wherein we lay.  
We heard it ripple night and day;  
Sounding o'er our heads it knocked;  
And I have felt the winter's spray  
Wash through the bars when winds were high,  
And wanton in the happy sky;

\* Acts vii. 47, 48, 49, 50.    † John, iv. 24.

And then the very rock hath rocked,  
 And I have felt it shake unshocked ;  
 Because I could have smiled to see,  
 The death that would have set me free.

Christianity was first firmly established in that part of the world designated by Daniel as "the toes of the image," of which Nebuchadnezzar was the head ; and through a series of conquests, in which the conquerors imperceptibly imbibed the manners and customs of the nations they conquered, it became tintured with that proud and tyrannical spirit, which animated the head of gold. In tracing the history of the last 1850 years, we have a right to look for that mixture of "tares and wheat," which the Saviour of mankind told his disciples would exist in that great Babylon, until the end of the world ; we must therefore accompany the study of modern history with a careful perusal of the word of God, to enable us to judge which of the professing Christians are tares, and which are wheat ; which of the remarkable individuals, the biography of whom we read, have imbibed the Babylonish spirit, and which of them have been gifted with that spirit which was to produce "*love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*" \*

Had Leo the Tenth studied the writings of St. Peter before he began to build a splendid church, which he named after him, would he have wasted the industry of his subjects, in building it in a place which the Apostle told him was to be "*burned up?*" † and when he found he had not money enough to complete the building, in the same splendid style in which it was begun, must he not have been animated by the Babylonish spirit when

\* Galatians, v. 22, 23.      † 2 Peter, iv. 10.

he published the sale of indulgences ? Had he studied the first Epistle general of St. Peter, he would have found cheap religion explained in such simple terms, that he never would have called on his subjects to purchase the new kind of merchandise which he was offering for sale. One of St. Peter's *keys* thus opens the Kingdom of Heaven to all believers : “ *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot : who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead and gave him glory ; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away : but the word of the Lord endureth for ever ; and this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new-born babes, desire the sincere milk of the word, that ye may grow thereby.* ”

Had the successors of St. Peter, who laid the foundation stone of the first inquisition, studied the same epistle, could they have expected a blessing to attend, acting in such direct opposition to his precepts and example ? The following is the advice he gives to the heads of the Church : “ *The elders which are among you*

*I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."*

In perusing the pages of the historians of modern times, it is interesting to observe how the Kingdom of God has been advanced or retarded in its progress by the professors of Christianity indulging in the different kinds of love of power, thus described by an American author.—“First, there is *inward* power, the most precious of all possessions, power over ourselves, power to withstand trial, to bear sufferings, to front danger, power over pleasure and pain, power to follow our convictions, however resisted by menace or scorn; the power of calm reliance in seasons of darkness and storms. Again there is a power over *outward* things, the power by which the mind triumphs over matter, presses into its service the subtlest and strongest elements, makes the wind, fire, and steam its ministers; rears the city, opens a path through the ocean and makes the wilderness blossom as the rose. These forms of power, especially the first, are glorious distinctions of our race, nor can we prize them too highly.

“There is another power, which is our principal concern in the present discussion. We mean power over our fellow creatures. It is this which ambition chiefly covets, and which has instigated to more crime, and spread more misery than any other cause. We are not however to condemn even this universally. There is a truly noble sway of man over man; one which it is our



honour to seek and exert, which is earned by well-doing, which is a chief recompense of virtue. We refer to the quickening influence of a good and great mind over other minds, by which it brings them into sympathy with itself. Far from condemning this, we are anxious to hold it forth as the purest glory which virtuous ambition can propose. The power of awakening, enlightening, elevating our fellow creatures, may, with peculiar fitness, be called divine ; for there is no agency of God so beneficent and sublime as that which he exerts on rational natures, and by which he assimilates them to himself. This sway over other souls is the surest test of greatness. We admire, indeed, the energy which subdues the material creation, or develops the physical resources of a state. But it is a nobler might which calls forth the intellectual and moral resources of a people, which communicates new impulses to society, throws into circulation new and stirring thoughts, gives the mind a new consciousness of its faculties, and rouses and fortifies the will to an unconquerable purpose of well-doing. This spiritual power is worth all other. To improve man's outward condition is a secondary agency, and is chiefly important as it gives the means of inward growth. The most glorious minister of God on earth, is he who speaks with a life-giving energy to other minds, breathing into them the love of truth and virtue, strengthening them to suffer in a good cause, and lifting them above the senses and the world.

We know not a more exhilarating thought, than that this power is given to men ; that we can not only change the face of the outward world, and by virtuous discipline improve ourselves, but that we may become springs of life and light to our fellow-beings. We are thus admitted to a fellowship with Jesus Christ, whose

divine precepts act with a new and celestial energy on the human mind. We rejoice to think, that he did not come to monopolise this divine sway, to enjoy a solitary grandeur, but to receive others, even all who should obey his religion, into the partnership of this honour and happiness. Every Christian, in proportion to his progress, acquires a measure of this divine agency. In the humblest conditions, a power goes forth from a devout and disinterested spirit, calling forth silently moral and religious sentiment, perhaps in a child, or some other friend, and teaching, without the aid of words, the loveliness and peace of sincere and single-hearted virtue. In the more enlightened classes, individuals now and then rise up, who, through a singular force and elevation of soul, obtain a sway over men's minds to which no limit can be prescribed. They speak with a voice which is heard by distant nations, and which goes down to future ages. Their names are repeated with veneration by millions; and millions read in their lives and writings a quickening testimony to the greatness of the mind, to its moral strength, to the reality of disinterested virtue. These are the true sovereigns of the earth. They share in the royalty of Jesus Christ. They have a greatness which will be more and more felt. The time is coming, its signs are visible, when this long mistaken attribute of greatness, will be seen to belong eminently, if not exclusively, to those, who, by their characters, deeds, sufferings, writings, leave imperishable and ennobling traces of themselves on the human mind. Among these legitimate sovereigns of the world, will be ranked the philosopher, who penetrates the secrets of the universe, and of the soul; who opens new fields to the intellect; who gives it a new consciousness of its own powers, rights, and divine original; who

spreads enlarged and liberal habits of thought ; and who helps men to understand, that an ever-growing knowledge is the patrimony destined for them by the ' Father of their spirits.' Among them will be ranked the statesman, who, escaping a vulgar policy, rises to the discovery of the true interest of a state ; who seeks without fear or favour the common good ; who understands that a nation's mind is more valuable than its soil ; who inspires a people's enterprise, without making them the slaves of wealth ; who is mainly anxious to originate or give stability to institutions by which society may be carried forward ; who confides with a sublime constancy in justice and virtue, as the only foundation of a wise policy and of public prosperity ; and above all, who has so drunk into the spirit of Christ and of God, as never to forget, that his particular country is a member of the great human family, bound to all nations by a common nature, by a common interest, and by indissoluble laws of equity and charity. Among these will be ranked, perhaps on the highest throne, the moral and religious Reformer, who truly merits that name ; who rises above his times ; who is moved by a holy impulse to assail vicious establishments, sustained by fierce passions and inveterate prejudices ; who rescues great truths from the corruptions of ages ; who, joining calm and deep thought to profound feeling, secures to religion at once enlightened and earnest conviction ; who unfolds to men higher forms of virtue than they have yet attained or conceived ; who gives brighter and more thrilling views of the perfection for which they were framed, and inspires a victorious faith in the perpetual progress of our nature.

" There is one characteristic of this power which be-

longs to truly great minds, particularly deserving notice. Far from enslaving, it makes more and more free, those on whom it is exercised ; and in this respect it differs wholly from the vulgar sway which ambition thirsts for. It awakens a kindred power in others, calls their faculties into new life, and particularly strengthens them to follow their own deliberate convictions of truth and duty. It breathes conscious energy, self-respect, moral independence, and a scorn of every foreign yoke.

“ There is another power over men, very different from this ; a power, not to quicken and elevate, but to crush and subdue ; a power which robs men of the free use of their nature, takes them out of their own hands, and compels them to bend to another’s will. This is the sway which men grasp at most eagerly, and which it is our great purpose to expose. To reign, to give laws, to clothe their own wills with omnipotence, to annihilate all other wills, to spoil the individual of that self-direction which is his most precious right—this has ever been deemed by multitudes the highest prize for competition and conflict. The most envied men are those, who have succeeded in prostrating multitudes, in subjecting whole communities, to their single will. It is the love of this power, in all its forms, which we are anxious to hold up to reprobation. If any crime should be placed by society beyond pardon, it is this.

“ This power has been exerted most conspicuously and perniciously by two classes of men ; the priest or minister of religion, and the civil ruler. Both rely on the same instrument ; that is, pain or terror ; the first, calling to his aid the fires and torments of the future world, and practising on the natural dread of invisible powers ; and the latter, availing himself of chains, dungeons, and gibbets in the present life. Through these terrible applications, man has, in all ages, and in almost

every country, been made, in a greater or less degree, a slave and machine; been shackled in all his faculties, and degraded into a tool of others' wills and passions. The influence of almost every political and religious institution, has been to make man abject in mind, fearful, servile, a mechanical repeater of opinions which he dares not try, and a contributor of his toil, sweat, and blood, to governments which never dreamed of the general weal as their only legitimate end. On the immense majority of men, thus wronged and enslaved, the consciousness of their only nature has not yet dawned; and the doctrine, that each has a mind, worth more than the material world, and framed to grow for ever by a self-forming, self-directing energy, is still a secret, a mystery, notwithstanding the clear annunciation of it, ages ago, by Jesus Christ. We know not a stronger proof of the intenseness and nefariousness of the love of power, than the fact of its having virtually abrogated Christianity, and even turned into an engine of dominion, a revelation which breathes throughout the spirit of freedom, proclaims the essential equality of the human race, and directs the most solemn denunciations against the passion for rule and empire. Jesus Christ came indeed to rule mankind; but to rule them not by arbitrary statutes, not by force and menace, not by mere will, but by setting before them, in precept and life, those everlasting rules of rectitude, which Heaven obeys, and of which every soul contains the living germs. He came to exert a moral power; to reign by the manifestation of celestial virtues; to awaken the energy of holy purpose in the free mind. He came to publish liberty to the captives; to open the prison door; to break the power of the passions; to break the yoke of a ceremonial religion which had been imposed in the childhood of the race; to exalt us to a manly homage and

obedience of our Creator. Of civil government, too, the great end is to secure freedom. Its proper and highest function is, to watch over the liberties of each and all, and to open to a community the widest field for all its powers. Its very chains and prisons have the general freedom for their aim. They are just, only when used to curb oppression and wrong; to disarm him who has a tyrant's heart, if not a tyrant's power, who wars against others' rights; who, by invading property or life, would substitute force for the reign of equal laws. Freedom, we repeat it, is the end of government. To exalt men to self-rule is the end of all other rule, and he who would fasten on them his arbitrary will is their worst foe."

M. Peyron in his essays on Spain, gives an account of the instructions for the office of the Holy Inquisition, given at Toledo in 1561, and in which those of the year 1484 are included. Was it the Spirit which animated the rulers of Ancient Babylon, when they cast the prophet Daniel into the den of lions, or the spirit of the Saviour of mankind who came "*to preach liberty to the captives*," that induced the rulers of Spain in the 16th century, when the prisons of the Inquisition became too crowded with those who were suffering for Christ's sake, to bring the victims out in crowds, erect altars, and sing masses before the martyrs were burned? The History of Spain furnishes facts which are thus described by Mrs. Hemans in "The Forest Sanctuary."

—We reached a stately square,  
 Decked for the rites, an altar stood on high,  
 And gorgeous in the midst; a place for prayer,  
 And praise, and offering, could the earth supply  
 No fruits, no flowers for sacrifice, of all  
 Which on her sunny lap unheeded fall?  
 No fair young firstling of the flock to die,  
 As when before their God the patriarchs stood?  
 Look down! man brings thee Heaven! his brother's guiltless blood!

The Inquisition in Madrid continued to imprison those whose only crime was wishing to worship God "*in spirit and in truth*," until the year 1809, when the Emperor Napoleon decreed that it should be destroyed. It was entered by French soldiers, who, when they saw the instruments of torture, declared that every inquisitor should be put to death by one or other of those infernal machines which they had so frequently employed to terminate the existence of others. "The inquisitor-general was brought before the one called 'The Virgin,' which was a figure of a beautiful woman, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semicircle was drawn. The victim who passed over this fatal mark touched a spring, which caused the diabolical engine to open; its arms clasped him, and a thousand knives cut him into pieces in the deadly embrace. When the Inquisitor-general begged to be excused, the soldiers said 'no, you have caused others to kiss her and now you must do it.' They interlocked their bayonets so as to form large forks, and with these, pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Colonel Lehmanowsky, who commanded the French army, stationed at Madrid, said that he witnessed the torture of four of them. His heart sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

"In the mean time it was reported through Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot! And Oh! What a meeting was there! It was like a resurrection! About a hundred who had been buried for many years were now restored to life. There were fathers who

found their long lost daughters ; wives were restored to their husbands ; sisters to their brothers ; and parents to their children ; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe.

“ When the multitude had retired, Colonel Lehmanowsky caused the library, paintings, &c., to be removed ; and having sent to the city for a waggon-load of powder, he deposited a large quantity in the vaults beneath the building, and placed a slow match in connexion with it. All had withdrawn to a distance, and in a few moments there was a most joyful sight to thousands. The walls and turrets of the massive structure rose majestically towards the heavens, impelled by the tremendous explosion, and fell back to the earth an immense heap of ruins. The Inquisition was no more ! ”

Napoleon appears on this occasion to have been an instrument in the hands of the Almighty to destroy one of “ *the gates of Hell,* ” which were not to prevail ultimately over the professors of that religion which St. Peter himself preached, and left a written record of in his two epistles. But the Babylonish spirit still exists in Spain, and over all the old continent. The population of the world is supposed to amount to 812,553,712 ; of this vast number, 137,000,100, are professed Roman Catholics, who bend the knee, and bow down in homage to a weak, helpless man, called the Pope of Rome ; and Prophecy leads us to expect, that abuse of power will continue to exist in the world until it is finally destroyed by “ *the brightness of His coming.* ” \*

The Prophecy of Zephaniah is full of predictions of the destruction of a great part of the world by fire :

\* 2 Thessalonians, viii. 2.



*"I will utterly consume all things from off the land, saith the Lord." \* The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, &c."* What a merciful warning is given to the Lord's people in the second chapter: *"Seek ye the Lord all ye meek of the earth, which have wrought his judgment: seek righteousness and meekness; it may be ye shall be hid in the day of the Lord's anger."* The concluding chapter of the Prophecy is full of comfort to those who find refuge in New Jerusalem, previous to the guilty nations being punished: *"Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Her Princes within her are roaring lions; her Priests have polluted the sanctuary; they have done violence to the law. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is, to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. From beyond the rivers of Ethiopia, my suppliants, even the daughters of my dispersed, shall bring mine offering. In that day, shalt thou not be ashamed for all thy doings; wherein thou hast transgressed against me; for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty in my holy mountain. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid."*

\* Zephaniah, i. 2, 14, 15.

The Prophet Daniel was told that his prophecy would not be understood until its fulfilment was near. He thus expresses the mystery in which it should remain. "*And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, go thy way Daniel; for the words are closed up, and sealed till the time of the end. Many shall be purified, and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.*"\* Does it not appear from this prophecy, that the spirit of persecution was to exist until "Babylon the Great," was destroyed, and as the time approaches, should we not individually ask ourselves the question am I amongst the wicked, or amongst the wise? am I amongst those who pay "*blind leaders of the blind,*" to instruct me in religion, or amongst those to whom God has promised to give the Holy Spirit, if it is prayed for in sincerity? In comparing the approaching destruction of the world by fire, with the former destruction of its inhabitants by water, it is remarkable that the name of Noah, means *rest* or *comfort*, and the Holy Spirit is called by our Saviour, "*The Comforter.*" Thus as we may expect to be taught by that spirit, where the Lord's people are to be preserved, how important is it for us to obey St. Paul's precepts, "*Pray without ceasing. Quench not the spirit. Despise not prophesyings.*"† Such was the exhortation of this Apostle to the Church at Thessalonica, after he had foretold the second advent of the Saviour.

\* Daniel, xii. 8, 9, 10.      † 1 Thessalonians, v. 17—19, 20.

## NEW JERUSALEM.

Behold the measure of the promise fill'd,  
See Salem built, the labour of a God;  
Bright as a sun the sacred city shines;  
All kingdoms and all princes of the earth  
Fleck to that light; the glory of all lands  
Flows unto her; unbounded is her joy,  
And endless her increase.

COWPER.

IN drawing a comparison between Old Jerusalem, in its present state, and the city which St. John describes in the 21st chapter of the book of Revelation, let us first inquire what is the meaning of the name? Translated literally into English, it is "an inheritance of peace." The ancient city, the capital of Palestine, was part of the inheritance of the descendants of Abraham, when they came out of Egypt, but it was not originally built by the Lord's people, it was planned by idolaters, and built with a wall round it, as all cities in those days were, when it was customary to accumulate wealth in them, and to protect that wealth by a defence, which it would take their enemies much time and trouble to throw down, when they coveted treasure, thus accumulated. The wealth which was from time to time amassed within the walls of Jerusalem, was frequently coveted by the kings of Babylon, who were permitted by the Almighty to punish his people for their propensity to lapse into idolatry, by seizing their wealth, destroying the beauty of their city, and carrying them captive to Babylon. But in the school of affliction they were taught a lesson of repentance, and David beautifully expresses in the 137th Psalm, how they wept by the rivers of Babylon, when they thought of their own beautiful city.

By the waters of Babel we sat down and wept,  
 When, Zion, we thought upon thee ;  
 And the harp which our fingers so often had swept,  
 Then silently hung on the tree.

For they that had conquered and led us away,  
 Derided our sorrows and wrongs ;  
 And while in the torpor of bondage we lay,  
 Required one of Zion's old songs.

In the land of captivity how shall we sing,  
 While our conquerors stand tauntingly by ?  
 Oh ! how to the praise of Jehovah our king,  
 Shall we lift up our voices on high ?

If e'er I forget thee, mine own native land !  
 And think not, oh Salem, on thee ;  
 May the tone of my harp, and the skill of my hand,  
 Long, long be forgotten by me.

May my tongue then remember its office no more,  
 If ever, dear land of my birth ;  
 Thy image engrav'd on my heart's inmost core,  
 Be effaced in the season of mirth.\*

By the severity of the chastisement they were cured of their propensity to worship false gods ; and never again, as a nation, relapsed into idolatry. Jerusalem fell before Titus ; it was, when he conquered it, one of the most beautiful cities of the earth ; and so strongly fortified, that its conqueror, who was master of the whole civilized world beside, said, on mounting her bulwarks, and admiring her towers, " surely we have God for our assistance in the war, for what could human hands do against these towers ! "

" Proud Cæsar's plough-share, o'er her ruins driven,  
 Fulfills at length the tardy doom of heaven ;  
 The wrathful vial's drops at length are poured  
 On the rebellious race that crucified their Lord."

\* The above lines were given to me by a lady, who is one of my most valued friends in Sydney ; they were written by one of her cousins. H. V. B.

Various were the sins of the inhabitants of Jerusalem against their God, but their most heinous offence was crucifying the true Messiah. This was the sin for which they have been, and are still, visited with the most severe affliction; outcasts from the land of their fathers, and scattered through all lands: but the nations whose rulers have been instruments in the hands of their God to punish them, are all doomed to destruction. Ancient Babylon was conquered by Cyrus, and is a type of all the cities which are ultimately to suffer punishment for the manner in which they have persecuted both Jews and Christians for the last 1850 years; and in this general destruction must Palestine be included, as it is situated in the midst of Idolaters and Mahometans, who, with the Anti-christian nations of Europe, are all included under the name of "Babylon the Great."

King David, who was a prophet himself, and all the other prophets, predict a great destruction of the enemies of the Lord by fire; but whenever this is the subject of their prophetic warnings, there is a place of refuge spoken of for the redeemed or the righteous. In the 144th Psalm we find it thus written:—

*"Bow thy heavens O Lord and come down; touch the mountains and they shall smoke. Cast forth lightning and scatter them: shoot out thine arrows, and destroy them. Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets. That our oxen may be*

*strong to labour ; that there be no breaking in, nor going out ; that there be no complaining in our streets. Happy is that people that is in such a case ; yea, happy is that people, whose God is the Lord."*

It is evident that the street here spoken of, where the Lord's people are to enjoy all worldly advantages as well as "liberty of conscience," must belong to a large country capable of containing oxen, sheep, and ploughed fields, and not a city surrounded by a fortification, as all cities were built before the invention of gunpowder. Had the prophet been writing a description of Australia, could it have been more accurate ? •

The 34th Chapter of Isaiah's prophecy contains a prediction of the destruction of the nations of the world, and gives as a reason, their persecution of his people : "*For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. But in the 35th chapter there is a country alluded to, in which, although a wilderness, the Lord's people were to find refuge.*

*"The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing ; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon : they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees, say to them that are of a fearful heart, be strong, fear not ; behold, your God will come with vengeance, even God with a recompence ; he will come and save you, then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped ; then shall the lame man leap as an hart, and the tongue of the dumb shall sing ; for in the wilderness shall waters break out, and streams in the*

*desert. And the parched ground shall become a pool, and the thirsty land springs of water, in the habitation of dragons, where each lay shall be reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."* In reading this chapter, and comparing it with Australia, it is worthy of notice, that the cedar tree, for which Lebanon was remarkable, is so plentiful in Australia, that it is used for firewood; and that in such an extensive, and thickly-wooded country, no lion, nor any ravenous animal has been found.

In the 64th chapter of the same Prophecy, Isaiah thus alludes to the final destruction of the enemies of the Lord: "*Oh! that thou wouldest rend the heavens, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!*" In the fourth and fifth verses, how encouraging are the promises to the Lord's people: "*For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness; those that remember thee in thy ways.*" In the 65th chapter, the punishment of the proud and self-righteous is predicted, which say, "*stand by thyself, come not near to me: for I am*

*holier than thou ;”* but the remainder of the chapter, from the eighth verse, is full of encouragement to the elect, and warnings to those who forget the holy mountain, which is to be found in the new earth, and may therefore be called New Jerusalem, as well as that part of America to which the pilgrim fathers fled from High Church of England persecution; was named New England : “ *Thus saith the Lord, As the new wine is found in the cluster, and one saith : Destroy it not, for a blessing is in it ; so will I do for my servants’ sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains : and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the Valley of Achor a place for the herds to lie down in, for my people that have sought me. But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for Gad, and that furnish the drink-offering unto Meni. Therefore will I number you to the sword, and ye shall all bow down to the slaughter : because when I called ye did not answer ; when I spoke ye did not hear ; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold my servants shall eat, but ye shall be hungry ; behold my servants shall drink, but ye shall be thirsty ; behold my servants shall rejoice, but ye shall be ashamed ; behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart ; and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen : for the Lord God shall slay thee, and call his servants by another name : that he who blesseth himself in the earth, shall bless himself in the God of truth ; and he that sweareth in the earth, shall swear by the God of truth ; because the former troubles are for-*



*gotten, and because they are hid from mine eyes. For behold I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days : for the child shall die an hundred years old ; but the sinner being an hundred years old, shall be accursed. And they shall build houses and inhabit them : and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit ; they shall not plant, and another eat ; for as the days of a tree, are the days of my people, and mine elect shall enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble ; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer : and while they are yet speaking, I will hear. They shall not hurt nor destroy in all my holy mountain, saith the LORD."*

St. John, who was taught by the same Holy Spirit that inspired all the Old Testament prophets, observes the same order as they do in first predicting a destruction of the Lord's enemies by fire, and then describing a place of refuge for those who were serving him faithfully. In the 18th chapter of the book of Revelations, we find the overthrow of "Babylon the Great," the subject of the prophet's pen ; and in the 21st chapter the following description of the place prepared for the elect people of God :

*"And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and*

*there was no more sea. And I, John, saw the holy city, New Jerusalem, or (A NEW INHERITANCE OF PEACE) coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain ; for the former things are passed away."*

The interpretation of this chapter has caused some controversy amongst divines ; but as I do not profess to interpret, and only express my opinions, in order to lead others to inquire as well as myself, I shall just ask, is there not a possibility that the prediction "*there shall be no more sea,*" may be figurative language, and as the sea is used as an emblem of trouble, may it not be interpreted "*there shall be no more trouble ?*" If intended to be understood literally, it might allude only to the Mediterranean Sea, which was the largest sea known to the Apostles, and which may be destined to be dried up by a convulsion of nature, which may unite Europe and Africa, when "*The LORD ariseth to shake terribly the earth.*"\*

St. John's description of a city which he saw "coming down from heaven" has also been a subject for difference of opinion amongst commentators ; and I remember being once amused at a picture I saw, very well engraved, of a city, or assemblage of stone houses, with windows, towers, &c., &c., all firmly united together, and coming down very gracefully through the clouds. I know not

\* Isaiah, ii, 19, 22.

whether the painter of the original picture intended that his city was to have met with its foundation on earth, in the shape of rock or sand, or whether he would have liked to have taken lodgings in it himself; but his ideas and mine of the city described by St. John are very different.

Bishop Horsley says, very justly, that "To attain this useful end of prophecy—which is to afford the highest proof of Providence—it was necessary that prophecy should be delivered in such disguise, as to be DARK while the event is remote, to CLEAR UP as it approaches, and to be rendered CONSPICUOUS by its fulfilment." Thus the prophecies concerning the "Inheritance of peace" were intended to remain involved in the same mystery as the Prophecies of Daniel until "knowledge was increased;" and until the gospel was preached to all nations. Since the invention of gunpowder, people have not thought of building cities with walls round them or limiting their size, therefore the "Inheritance of Peace," is only a country where houses may be built, and vineyards planted, and where the Lord's people may live as Christian brethren, fulfilling the command "love thy neighbour as thyself," and studying, individually and collectively, while building those houses and planting those vineyards, how they can best obey the precept, "*Do unto others as you would they should do unto you.*" Until Australia was discovered, there was not a part of the world where those principles, which are ultimately to triumph over selfishness, could be carried out to their full extent, because every country the gospel was preached in was pre-occupied by idolators or unbelievers; and Australia could not have been arrived at, unless the Mariner's compass had been discovered, and the art of ship-building, and the sciences of Navigation and Astronomy, brought to perfection.

- " Long lay the ocean paths from man concealed,  
 Light came from heaven, the magnet was revealed,  
 A surer star to guide the seaman's eye  
 Than the pale glory of the northern sky ;  
 Alike ordain'd to shine by night and day,  
 • Through calm and tempest, with unsetting ray :  
 Where'er the mountains rise, the billows roll,  
 Still, with strong impulse, turning to the pole ;  
 True as the sun is to the morning true,  
 Though light as film, and trembling as the dew."\*

Old Jerusalem was built by idolators, and was, of course, suited for the residence of persons who were selfish and proud. There were probably, within its walls, as many palaces for the rich, and as many hovels for the industrious, as there are in some of the cities of Europe which are doomed to destruction. But as "the Inheritance of Peace" is to be occupied by those who pray with sincerity, "*Thy will be done on earth, as it is done in heaven,*" we may expect that in building their house, they will not imitate the proud nations of Europe, but prove in the erection of their dwellings that they "love their neighbours as themselves," and are animated by a heavenly and Christian spirit. When such a city as this is erected by "Trees of Righteousness," it will be fit for the reception of the Saviour of Mankind, in the words of St. John "prepared as a bride adorned for her husband," or as he expressed himself in the 10th verse, it will be "*the bride, the Lamb's wife.*" "*And there shall be no more death,*" is also a text which has given rise to much difference of opinion. The way in which I understand it, is, There shall be no more premature death. As the prophet Isaiah says, "*a man shall fulfil his days.*" When man is guided by

\* Montgomery.

the spirit of God, through the study of the Word of God, then, as Moses says, "*the spirit of God will not strive with man,*" and all who are born shall live to the age of 120 years. There shall be no more war, and therefore no more men "slaughtered for glory's sake;" no more inquisitions, and therefore no more men and women murdered; no more crimes, and therefore no more hanging, "*for conscience sake,*" no more unhealthy occupations, and therefore no more men and women shortening their lives to obtain a means of supporting their families; no more gluttony and drunkenness, and no more causes for anxiety of mind, and therefore no necessity for living physicians, for

The people shall be temperate,  
And shall love instead of hate,  
In the good time coming.

Parents will be guided by such men as Dr. Mayo and Dr. Andrew Combe, in bringing up their children, and will not kill them by too much pampering and spoiling when young, and too much study when growing up. Accidents of all kinds will be avoided, by attending to the command "love your neighbour as yourself," when gratifying the organ of constructiveness. But all this new system of living requires a new country. It would be the cause of much vexation to sons in the old world on whom estates are entailed, if their fathers lived even to the age of Moses. How the *post obit* bonds would accumulate! I have known a son impatient for the death of a parent who had arrived only at the age of eighty, and had forty years more been added to that parent's days the patience of the son's creditors would have been quite exhausted. Such is the effect of laws made to gratify pride and selfishness.

The city is represented as having twelve gates, which were not to be shut by day, and there was to be no night there. And the gates were to be situated thus: Three on the north, three on the south, three on the east, and three on the west. As no modern cities are built with walls, they require no gates; but as the prophecy says, "*the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it,*" they must of course come in ships, and those ships require good sea-ports, with light-houses, good anchorage, quays, decks, &c. Now Australia boasts at present of eight ports. Port Jackson, Newcastle, and Moreton Bay, on the east; Port Phillip, Port Fairy, and Port Adelaide, on the south; Perth, on the west; and Port Essington, on the north. I regret to say that the British Government, in one of their fits of "candle-end and cheese-paring economy," have abandoned this port, which I have heard an experienced captain say, was a most important one for ships meeting with accidents in Torres Straits, and that the surrounding country was well adapted for the cultivation of rice. Thus does the Queen of England neglect one of the brightest jewels of her crown! If she reads the periodicals regularly, she must have observed an article on this colony worthy of her attention. In *Frazer's Magazine* for May, 1848, the editor, in his review of Sir Thomas Mitchell's work, makes the following remarks: "He writes for the instruction of the British Government and the British Legislature. He records the issues of an expedition undertaken for the accomplishment of a great public purpose, and prosecuted from beginning to end with consummate skill, patience and success. Accordingly, his work is not only interesting in itself, because of the addition which it makes

to our previously acquired stock of geographical and scientific knowledge, but its bearing upon the great question of the day—how we may best provide for the redundant population of these islands—is direct and obvious. It is impossible to read what able men have written over and over again on the subject of England and her colonies, without having the sad conviction forced upon us that the distress under which, as a nation, we now labour, is owing entirely to the misconduct of the people of this country from generation to generation, and to the folly and blindness of their Government. The providence of God has made us masters, apart from Great Britain and Ireland, of the largest, the most fertile, the most diversified empire, that ever owed allegiance to a single crown. We are lords of provinces, of which one, at least, rivals in its surface extent the whole of Western Europe put together; while several as far exceed the mother-country in their dimensions as they go beyond the most favoured portion of this island in soil, climate, and capabilities of every kind: yet these rich provinces are lying waste for the lack of hands to bring them into cultivation—some to an extent which barely enables them to sustain a sickly and troubled existence—others altogether neglected. Meanwhile our streets swarm with beggars, our charitable institutions are beset by applicants for a share in the bounty which they dispense, our minor work-houses are crowded to suffocation, and men, and women, and children, are dying of famine at the road side. Will future ages believe that such a state of things ever could have been? What would not France give, had she but the facilities which we cast behind us, of providing for a portion of the restless spirits which keep her such as she is? How gladly would Prussia accept, or even purchase, any one

of the least valuable of those wastes which we keep without making any use of them."

When I hear the question asked "What is England to do with her convicts?" I feel inclined to answer: Let her make them pioneers for industrious emigrants, and not intrude them and their vices amongst those settlers who are living where the rough work has been done. Let them be formed into industrial armies, under skilful engineers. Let them be employed in improving harbours; building light-houses; constructing bridges; clearing and fencing waste lands in Australia, and rendering the soil worth the exorbitant price of a pound per acre, which is required for it in its present state. Until four more seaports are built, and those which have already got the name made safe harbours, let not the collective wisdom of England ask, "what are we to do with the convicts?"

However, as it is not likely that British legislators will act with more sound policy in future years than they have shown during the last half century that they have been legislating for Australia, we must only hope that some of the Philpotts of England will be instruments, in the hands of the Almighty disposer of events, to drive a few Noels and Gorhams into this moral wilderness, with their scattered flocks; and that, ere long, another colony may be founded by Englishmen flying from persecution, and landing on a shore where they can enjoy liberty of conscience, as the Pilgrims did when they founded the colony of New England.

And if they name the harbour which welcomes them to their "Inheritance of Peace," New Zion, the following beautiful lines of Mrs. Hemans may, with a little alteration, be sung by their descendants in future years:



## THE LANDING OF THE PILGRIM FATHERS.

The breaking waves dash'd high  
 On a stern and rock-bound coast,  
 And the woods against a stormy sky,  
 Their giant branches toss'd.  
 And the heavy night hung dark,  
 The hills and waters o'er,  
 When a band of exiles moor'd their bark  
 On the wild New Zion's shore.  
 Not as the conqu'ror comes,  
 They, the true hearted, came ;  
 Not with the roll of the stirring drums,  
 Or the trumpet that sings of fame.  
 Not as the flying come,  
 In silence and in fear ;  
 They shook the depths of the desert's gloom  
 With their hymns of lofty cheer.  
 Amidst the storm they sang,  
 And the stars heard, and the sea :  
 And the sounding aisles of the dim woods rang  
 To the anthems of the free.  
 The ocean eagle soar'd  
 To his nest by the white wave's foam ;  
 And the rocking pines of the forest roared :  
 This was their welcome home.  
 What sought they thus afar ?  
 Bright jewels of the mine ?  
 The wealth of seas, the spoils of war ?  
 They sought a faith's pure shrine.  
 Aye ! call it holy ground,  
 The soil where first they trod ;  
 They have left unstain'd what there they found,  
 Freedom to worship God.

Some of the difficulties which those Pilgrim Fathers  
 had to encounter, in a country with such a climate as  
 America, are thus beautifully described by an American  
 poet :

## THE NEW ENGLAND PILGRIM'S FUNERAL.

BY JOHN H. BRYANT.

It was a wintry scene,  
 The hills were whitened o'er,  
 And the chill north winds were blowing keen  
 Along the rocky shore.  
 Gone was the wood-bird's lay,  
 That the summer forest fills ;  
 And the voice of the stream had passed away  
 From its path among the hills.  
 And the low sun coldly smiled  
 Through the boughs of the ancient wood,  
 Where a hundred souls, sire, wife, and child,  
 Around a coffin stood.  
 They raised it gently up,  
 And through the untrodden snow  
 They bore it away, with a solemn step,  
 To a woody vale below.  
 And grief was in each eye,\*  
 As they moved towards the spot ;  
 And brief low speech, and tear and sigh,  
 Told that a friend was not.  
 When they laid his cold corpse low  
 In its dark and narrow cell,  
 Heavy the mingled earth and snow  
 Upon his coffin fell.  
 Weeping, they passed away,  
 And left him there alone,  
 With no mark to tell where their dead friend lay,  
 But the mossy forest stone.  
 When the winter storms were gone,  
 And the strange birds sung around,  
 Green grass and violets sprung upon  
 That spot of holy ground.  
 And o'er him giant trees  
 Their proud arms tossed on high,  
 And rustled music in the breeze,  
 That wandered through the sky.

When these were overspread  
 With the hues that Autumn gave,  
 They bowed them in the wind and shed  
 Their leaves upon his grave.

These woods are perished now  
 And that humble grave forgot ;  
 And the yeoman sings as he drives his plough  
 O'er that once sacred spot.

Two centuries are flown  
 Since they laid his cold corpse low,  
 And his bones are mouldered to dust and strewn  
 To the breezes long ago.

And they who laid him there  
 That sad and suffering train,  
 Now sleep in dust,—to tell us where  
 No lettered stones remain.

Their memory remains,  
 And ever shall remain,  
 More lasting than the aged fanes  
 Of Egypt's storied plain.

Such a scene as is here described is never likely to be witnessed under the sunny skies of Australia ; its climate resembles that of the Holy Land, but according to modern travellers, that once favoured spot does not appear now so suitable a place of refuge for the Lord's people, as a country that has never been visited by the plague, nor suffered from Turkish tyranny.—Alphonse de Lamartine in his " Recollections of a Pilgrimage to the Holy Land," thus describes Old Jerusalem :—

" We climbed a second mountain, higher than the first ; and in the distant horizon we perceived the sun shining upon a square tower, and other buildings. This was Jerusalem. We had thought ourselves much farther from it ; and we stopped our horses, to contemplate, for the first time, the holy city. The Mount of Olives

behind the city bounded our horizon. There were the olive-trees themselves, the witnesses of those tears shed by the Redeemer, and of so many tears shed since by his followers. We resumed our route, which now lay through the desert of stones, which forms the avenue of this City of Stones. All around there are nothing but bare rocks to be seen, without the slightest particle of vegetation; and for a quarter of an hour, this lugubrious avenue has become hideous, being sunk in the rocks to the depth of from twenty to thirty feet, so that the view of the traveller is limited to the sky over his head. Suddenly we emerged from this death-like road in front of the walls of Jerusalem, which we knew not we were so near to. An area, barren and desolate, of some hundred yards, intervened between us and the gate of Bethlehem, which stood open. We would fain have entered, but dared not, as the plague was at its height in the city, and we had promised to abstain. We made the circuit of the greater part, however, of the walls, visiting on our way Cedron, the gate of Damascus, the valley of Gethsemane, and the gate of St. Stephen. The space outside the walls is almost wholly occupied with cemeteries, whitened with monuments, surmounted by the Turkish turban. In these solitudes were groups of women lamenting the deaths of husbands or fathers, and singing funeral prayers over the graves of victims of the plague. These groups were the only signs of life which we met with during our journey round the walls, and their lamentations the only sound that we heard in this vacant solitude. We crossed a bridge over the Cedron, leading to Gethsemane and the Garden of Olives; and alighted from our horses at the supposed tomb of the Virgin Mary. It belongs to the Armenians, whose con-

vents were the chief seats of the plague. On this account did not enter it.”\*

An English clergyman, who recently travelled through Palestine, in speaking of the fulfilment of the judgments predicted by the prophets, as now manifest in the miseries of this people, relates the following facts, which he says he had from undoubted authority. “The houses of Jerusalem belong to Turks. If a Jew wants a habitation, he must therefore have a hatred for his landlord. The landlord has a right to demand a year’s rent, to be paid on taking possession; but yet he may eject the tenant at a short notice. The Mahomedan law sanctions the claim of an ejected tenant for the repayment of an adequate portion of the rent; but he must prove his case before the Cadi. A Jew’s testimony is not admissible. A Christian’s is refused. No Turk will bear witness on behalf of a Jew. So, then, at any moment a Jew may be turned into the street; and, in addition to this calamity, must lose all the year’s rent which he paid in advance. Moreover, if a Jew engage in any little trade, he hardly earns enough to sustain life. If he possess any thing beyond this, he is an object towards which, rapacity glances its greedy and cruel eye. The poor Jews throughout Palestine derive nearly all their sustenance from contributions made by the richer Jews in various parts of Europe.”†

When the inhabitants of the world after the flood, attempted to build a tower, *whose top was to reach unto heaven* they were punished for their presumption, by being obliged to disperse themselves over the world.

Were the inhabitants of New Jerusalem to attempt to surround the square of country which is described in

\* See Abridged Edition, page 28, Griffin and Co., Glasgow.

† See “The Christian Witness” for Feb., 1850.

the 17th verse with a wall as high in proportion as its length and breadth, they would be imitating the builders of the tower of Babel. But by a reference to the Prophet Isaiah we may understand more clearly, the kind of defence which is intended to surround the holy city. We find it thus written : “ *Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation, and thy gates Praise.\** The foundations of the wall of the city St. John describes are to be “ *garnished with all manner of precious stones,*” and the Evangelist enumerates twelve of what we call precious stones, or jewels. A reference to the prophet Malachi explains this apparently difficult portion of the prophecy. After he has described the individuals who are to be punished when the Saviour appears again on earth, he thus comforts the Lord’s people. *Then they that feared the LORD spake often one to another ; and the LORD hearkened and heard it, and a book of remembrance was written before him for them that feared the LORD, and thought upon his name. And they shall be mine, saith the LORD of hosts in that day when I make up my jewels ; and I shall spare them as a man spareth his own son that serveth him.†* We may learn from this prophecy, that as the Spiritual Temple is to be composed of “ *living stones,*” the brightest ornaments of it are to be “ *precious stones, or jewels,*” or “ *trees of righteousness,*” which figures of speech all express the idea of superior men, richly endowed with the gifts of the Holy Spirit ; and we learn also that one way in which they may be known from the rest of the less precious stones, which are also to perform their part in the erection of the Spiritual Temple, is, that they com-

\* Isaiah lx. 18.

† Malachi. iv. 16, 17.

municated their ideas to each other frequently, on the subjects contained in the prophetic writings. The pearls mentioned in the 21st verse, are emblems of purity. Sea-ports in Europe are, generally speaking, hot beds of vice, from the circumstance of strangers from all countries introducing manners and customs unfavorable to progressive virtue : but when the following prophecy of Isaiah is fulfilled the sea-ports of Zion will be different. *“ The Heavens shall vanish away like smoke, and the earth shall wax old like a garment ; and they that dwell therein shall die in like manner : but my salvation shall be for ever, and my righteousness shall not be abolished. Awake, awake, put on strength, O arm of the Lord ; awake, as in the ancient days, in the generations of old. Art thou not it which hath dried the sea, the waters of the great deep ; that hath made the depths of the sea a way for the ransomed to pass over ? Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy upon their head : they shall obtain gladness and joy ; and sorrow and mourning shall flee away.\**

We find by this prophecy, that as the Red Sea was dried up, to enable the Lord's people (who had no ships then,) to reach their old “ inheritance ;” so the Pacific Ocean is now the way appointed by the same Almighty Ruler of the Universe, for his ransomed people to reach their new “ Inheritance of Peace ;” and as they by degrees occupy the ports, and assist in making laws and regulations, for governing them on benevolent and Christian principles, not on selfish and Anti-Christian ones, they will make this new “ Inheritance,” *a praise in the earth.*†

When we find St. John describing the street of the

\* Isaiah li. 6, 9, 10, 11.      † Isaiah. lxii. 7.

city as composed of pure gold, we must remember that gold is emblematic of perfection. Such expressions even in conversation, are frequently heard as the following, viz., "a golden opportunity," "golden opinions," a "golden moment," &c.; and as knowledge was to be increased, and the arts and sciences brought to perfection, before the prophecy was understood, the golden street, probably means a rail-road. And if we could imagine a rail-road carried through this great island from east to west, with vineyards, olive-yards, and orange orchards growing on each side of it; and as nearly as the natural impediments of mountains, rivers, &c., would admit, constructed along the 30th degree of south latitude, St. John's prophecy would be fulfilled. This does not appear to me a more impracticable project than constructing a tunnel under the Thames, which I have always considered waste of industry, as there were plenty of bridges over it.

The following description, which Shakspeare gives of Great Britain, well expresses the condition to which Pride and Competition have reduced her inhabitants in the present day. How thankful then ought those younger sons and daughters, who are excluded from a share in the lands of England, Scotland, and Ireland, be, to have a land to come to, where they can purchase an inheritance for their children, and which they will find equally "bound in with the triumphant sea."

This royal throne of kings, this scepter'd isle,  
 This earth of majesty, this seat of Mars,  
 This other Eden, demi-paradise;  
 This fortress built by nature for herself,  
 Against infection, and the hand of war;  
*This happy* breed of men, this little world;  
*This precious* stone set in the silver sea,



Which serves it in the office of a wall,  
 Or, as a moat defensive to a house,  
 Against the envy of less happier lands ;  
 This blessed plot, this earth, this realm, this England,  
 This nurse, this teeming womb of royal kings,  
 Feared by their breed, and famous by their birth,  
 Renowned for their deeds as far from home,  
 (For Christian service, and true chivalry,)  
 As is the sepulchre in stubborn Jewry,  
 Of the world's ransom, blessed Mary's son :  
 This land of such dear souls, this dear, dear, land,  
 Dear for her reputation through the world,  
 Is now leas'd out, (I die pronouncing it,)  
 Like to a tenement or pelting farm :  
 England, bound in with the triumphant sea,  
 Whose rocky shore beats back the envious siege  
 Of watery Neptune, is now bound in with shame,  
 With inky blots, and rotten parchment bonds ;  
 That England that was wont to conquer others,  
 Hath made a shameful conquest of itself.\*

\* Richard II. Act. 2.

## THE SPIRITUAL TEMPLE.

The Saints above are stars in heaven ;  
What are the Saints on earth ?  
Like trees they stand, whom God has given,  
Our Eden's happy birth.

Faith is their fixed unswerving root ;  
Hope, their unfading flower ;  
Fair deeds of Charity, their fruit,  
The glory of their bower.

KEEBLE.

WHEN the Almighty ruler of the Universe called Abraham out of a world, then sunk a second time into vice and idolatry, to be the father of the people to whom He was untimely to give laws for the guidance of all the nations of the earth, we are told by the Sacred Historian the reason of his being thus chosen. "*And the Lord said, shall I hide from Abraham that thing which I do ; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him ? For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; that the Lord may bring upon Abraham that which he hath spoken of him.*" \*

We thus may learn the manner in which a "Tree of Righteousness," may be a pillar in the Spiritual Temple. And if we could imagine 144 thousand such heads of families, each a king and a priest in his own well regulated household, occupying the best portions of land, north, south, east, and west of their "Inheritance of Peace," we might imagine a temple erected, well pleasing in the sight of him who said, "*The heaven is my throne, and the earth is my footstool ; where is the house that ye build unto me ? and where is the place of my rest ? For*

\* Gen. xviii. 17, 18, 19.

*all those things hath my hands made, and all those things have been, saith the Lord : but to this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my word."* \* St. Peter addressed his first Epistle to the, "*Strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : grace unto you and peace be multiplied. But as he which hath called you is holy, so be ye holy in all manner of conversation ; because it is written, be ye holy ; for I am holy."* † The rest of the chapter contains much practical Christianity ; and the second chapter, after encouraging believers to study the word of God, thus describes the manner in which the Spiritual Temple is to be formed by unity amongst Christians. "*If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture. Behold I lay in Sion a chief corner-stone, elect, precious ; and he that believeth on him shall not be confounded. ‡ Unto you therefore which believe he is precious : but unto them which be disobedient, the stone which the builders disallowed the same is made the head of the corner, § and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient ; whereunto also they were appointed, but ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people : that ye should show forth the praises of him who hath called you*

\* Isaiah lxvi. 1, 2. † 1 Peter. i. 1, 2, 15, 16.

‡ Isaiah xxviii. 16. § Matthew xxi 42.

*out of darkness into his marvellous light : which in times past were not a people, but now are the people of God : which had not obtained mercy, but now have obtained mercy."* \* The remainder of the Epistle as well as the second, contain practical advice to believers, and he concludes with a prophecy of the destruction of part of the world by fire, which he exhorts them to consider, as an additional reason for living a holy life. "*Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness ; looking for and hasting unto the coming of the day of God, wherein the Heavens, being on fire shall be dissolved, and the elements shall melt with fervent heat ? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."*† The rational sources of earthly happiness, within the reach of Christians, who resolve to come out from "Babylon the Great," and unite in erecting the Spiritual Temple in Australia, are thus described by one of the brightest ornaments of the Church of Christ, who has ever lived in any Christian nation since the days of the Apostles. Fenelon, Archbishop of Cambray, was indeed richly endowed with the gifts of the Holy Spirit, and in his works, which have been the means of turning many to righteousness, he will always, although *sleeping in the dust of the earth* himself, *shine as a star for ever and ever.* ‡

In his beautiful work "Telemachus," he thus gives a description of the manners and customs of the inhabitants of Boetica, which is now a part of Spain.

"In the mean time, Telemachus addressed himself to Adoam : 'I remember,' said he, 'that you mentioned a voyage you made to Boetica, since we returned toge-

\* 1 Peter ii. 3—10. † 1 Peter iii. 11, 12, 13. ‡ Daniel xii. 2, 3.

ther from Egypt : Boetica is a country, concerning which many wonders are related, which it is difficult to believe : tell me, therefore, whether they are true ?"—“ I shall be glad,” said Adoam, “ to describe that country to you ; for it is well worthy your curiosity, and is yet more extraordinary than fame has reported it.

“ The river Bætis flows through a fertile country, where the air is always temperate, and the sky serene. This river, which gives name to the country, falls into the ocean near the pillars of Hercules ; not far from the place where the sea heretofore, breaking its bounds, separated the country of Tarsis from the vast continent of Africa. This region seems to have preserved all the felicity of the golden age. In the winter, the freezing breath of the north is never felt, and the season is, therefore, mild ; but in summer, there are always refreshing gales from the west, which blow about the middle of the day, and in this season, therefore the heat is never intense ; so that spring and autumn, espoused as it were to each other, walk hand in hand through the year. The valleys and the plains yield annually a double harvest ; the hedges consist of laurels, pomegranates, jasmines, and other trees, that are not only always green, but in flower ; the mountains are covered with flocks, whose wool, for its superior fineness, is sought by all nations. This beautiful country contains also many mines of gold and silver ; but the inhabitants, happy in their simplicity, disdain to count silver or gold among their riches ; and value that only which contributes to supply the real and natural wants of mankind.

“ When we first traded with the people, we found gold and silver used for ploughshares ; and, in general, employed promiscuously with iron. As they carried on no foreign trade, they had no need of money ; they were,

almost all, either shepherds or husbandmen ; for as they suffered no arts to be exercised among them, but such as tended immediately to answer the necessities of life, the number of artificers was consequently small : besides, a greater part, even of those that live by husbandry, or keeping of sheep, are skilful in the exercise of such arts, as are necessary to manners so simple and frugal.

“ The women are employed in spinning the wool, and manufacturing it into stuffs, that are remarkably fine and white : they also make the bread, and dress the victuals, which costs them very little trouble, for they live chiefly upon fruits and milk, animal food being seldom eaten among them ; of the skins of their sheep they make a light sort of covering for their legs and feet, with which they furnish their husbands and children ; the women also make the habitations, which are a kind of tents, covered either with waxed skins or the bark of trees ; they make and wash all the clothes of the family, and keep their houses in great neatness and order ; their clothes, indeed, are easily made ; for, in that temperate climate, they wear only a piece of fine white stuff, which is not formed to the shape of the body, but wrapped round it so as to fall in long plaits, and take what figure the wearer thinks fit.

“ The men cultivate the ground, and manage their flocks ; and the other arts which they practise, are those only of forming wood and iron into necessary utensils ; and of iron they make very little use, except in instruments of tillage : all the arts that relate to architecture, are useless to them ; for they build no houses. It shows too much regard to the earth, say they, to erect a building upon it which will last longer than ourselves ; if we are defended from the weather, it is sufficient. As to other arts, which are so highly esteemed in Greece, in

Egypt, and in all other nations that have admitted the innumerable wants of polished life, they hold them in the greatest detestation, as the inventions of vanity and voluptuousness.

“ When they are told of nations who have the art of erecting superb buildings, and of making splendid furniture of silver and gold, stuffs adorned with embroidery and jewels, exquisite perfumery, delicious meats, and instruments of music ; they reply, that the people of such nations are extremely unhappy, to have employed so much ingenuity and labour to render themselves at once corrupt and wretched.—These superfluities, say they, effeminate, intoxicate, and torment those who possess them : and tempt those who possess them not, to acquire them by fraud and violence. Can that superfluity be good, which tends only to make men evil ? Are the people of these countries more healthy or more robust than we are ? Do they live longer, or agree better with each other ? Do they enjoy more liberty, tranquillity, and cheerfulness ? On the contrary, are they not jealous of each other ? Are not their hearts corroded with envy, and agitated by ambition, avarice, and terror ? Are they not incapable of pleasures that are pure and simple ? and is not this incapacity, the unavoidable consequence of the innumerable artificial wants to which they are enslaved, and upon which they make all their happiness depend ?

“ Such,” said Adoam, “ are the sentiments of this sagacious people, who have acquired wisdom only by the study of nature. They consider our refinements with abhorrence ; and it must be confessed, that, in their simplicity, there is something not only amiable, but great. They live in common, without any partition of lands. The head of every family is its king : this patriarchal

monarch has a right to punish his children, or his grandchildren, if they are guilty of a fault ; but he first takes the advice of his family : punishment, indeed, is very rare among them : for innocence of manners, sincerity of heart, and hatred of vice, seem to be the natural productions of country. Astrea, who is said to have quitted the earth, and ascended to heaven, seems still to be hidden among these happy people : they have no need of judges, for every man submits to the jurisdiction of conscience. They possess all things in common ; for the cattle produce milk, and the fields and orchards fruit and grain of every kind in such abundance, that a people so frugal and temperate have no need of property. They have no fixed place of abode ; but when they have consumed the fruits, and exhausted the pasturage, of one part of the paradise which they inhabit, they remove their tents to another : they have, therefore, no opposition of interest, but are connected by a fraternal affection which there is nothing to interrupt. This peace, this union, this liberty, they preserve, by rejecting superfluous wealth, and deceitful pleasure ; they are all free, and they are all equal.

“ Superior wisdom, the result either of long experience or uncommon abilities, is the only mark of distinction among them ; the sophistry of fraud, the cry of violence, the contention of the bar, and the tumult of battle, are never heard in this sacred region, which the gods have taken under their immediate protection : this soil has never been distained with human blood ; and even that of a lamb has rarely been shed upon it.— When the inhabitants are told of bloody battles, rapid conquests, and the subversion of empires, which happen in other countries, they stand aghast with astonishment :— What, say they, do not men die fast enough, without



being destroyed by each other? Can any man be insensible of the brevity of life; and can he who knows it, think life too long? Is it possible to suppose, that mankind came into the world, merely to propagate misery, and to harass and destroy one another?—Neither can the inhabitants of *Bœtica* comprehend, how those, who, by subjugating great empires, obtain the name of conquerors, came to be so much the object of admiration.—To place happiness in the government of others, say they, is madness, since to govern well is a painful task; but a desire to govern others against their will, is madness in a still greater degree; a wise man cannot, without violence to himself, submit to take upon him the government of a willing people, whom the gods have committed to his charge, or who apply to him for guidance and protection; to govern people against their will, is to become miserable, for the false honor of holding others in slavery. A conqueror is one whom the gods, provoked by the wickedness of mankind, send, in their wrath, upon the earth, to ravage kingdoms: to spread round them in a vast circle, terror, misery, and despair; to destroy the brave, and enslave the free: has not he, who is ambitious of glory, sufficient opportunities of acquiring it, by managing with wisdom what the gods have entrusted to his care? can it be imagined, that praise is merited only by arrogance and injustice, by usurpation and tyranny? War should never be thought of, but in the defence of liberty; happy is he, who not being the slave of another, is free from the frantic ambition of making another a slave to him! These conquerors, who are represented as encircled with glory, resemble rivers that have overflowed their banks, which appear majestic, indeed, but which desolate the countries they ought to fertilize.”

After Adoam had given this description of Boëtica, Telemachus, who had listened to it with great delight, asked him several questions, which would not have been suggested by common curiosity. "Do the inhabitants of Boëtica," said he, "drink wine?"—"They are so far from drinking wine," said Adoam, "that they make none; not because they are without grapes, for no country in the world produces them in greater plenty or perfection; but they content themselves with eating them as they do other fruit, and are afraid of wine as the corrupter of mankind:—Wine, they say, is a species of poison, which produces madness: which does not kill men, indeed, but degrades them into brutes. Men may preserve their health, and their vigour, without wine; but with wine, not their health only, but their virtue is in danger."

Telemachus then inquired, what laws were established in Boëtica, relating to marriage. "No man," said Adoam, "is allowed to have more than one wife; and every man is obliged to keep his wife as long as she lives: in this country a man's reputation depends as much upon his fidelity to his wife, as a woman's reputation, in other countries, depends upon her fidelity to her husband. No people ever practised so scrupulous a decorum, or were so jealous of their chastity. Their women are beautiful, and have that sweet and tender sensibility, which is more than beauty; but they borrow no advantages from art; there is all the simplicity of nature, both in their manners, and their dress; and they take their share of the labour of the day. Their marriages are peaceable, fruitful, and undefiled: the husband and wife seem to be two bodies animated by one soul; the husband manages affairs without, and the wife within; she provides for his refreshment at his return, and seems to live only to

please him ; she gains his confidence : and as she charms him yet more by her virtue than her beauty, their happiness is such as death only can destroy. From this temperance, sobriety, and simplicity of manners, they derive longevity and health ; and it is common to see among them, men of an hundred, or an hundred and twenty years old, who have all the cheerfulness and vigour that make life desirable."

"But how," said Telemachus, "do they escape the calamities of war ? are they never invaded by other nations ?"—"Nature," says Adoam, "has separated them from other nations, by the sea, on one side, and by mountains almost inaccessible on the other ; besides, their virtue has impressed foreign powers with reverence and awe. When any contest arises among the neighbouring states, they frequently make a common deposit of the territory in question, in the hands of the Boëticans, and appoint them arbitrators of the dispute. As these wise people are guilty of no violence, they are never mistrusted ; and they laugh when they hear of kings who disagree about the boundaries of their country :—Are they afraid, said they, that the earth should not have room for its inhabitants ? there will always be much more land than can be cultivated ; and while any remains unappropriated by cultivation, we should think it folly to defend even our own against those who would invade it. These people are, indeed, wholly free from pride, fraud, and ambition ; they do no injury, they violate no compact, they covet no territory ; their neighbours, therefore, having nothing to fear from them, nor any hope of making themselves feared by them, give them no disturbance. They would sooner abandon their country, or die upon the spot, than submit to a state of slavery ; so that the same qualitics that render them in-

capable of subjugating others, render it almost impossible for others to subjugate them. For these reasons, there is always a profound peace between them and their neighbours."

Adoam proceeded to give an account of the traffic which the Phœnecians carried on in Boetica: "The inhabitants of that happy country," said he, "were astonished, when they first saw the waves bring strangers from a distant region to their coast: they received us, however, with great benevolence; and gave us part of whatever they had, without asking or expecting a return. They suffered us to establish a colony on the island of Gadira, and offered us whatever should remain of their wool, after their own necessities were supplied; sending us, at the same time, a considerable quantity of it as a present; for they have great pleasure in bestowing their superfluities upon strangers.

"As to their mines, they made no use of them; and therefore, without reluctance, left them entirely to us. Men, they thought, were not over-wise, who, with so much labour, searched the bowels of the earth, for that which could give no true happiness, nor satisfy any natural want. They admonished us not to dig in the earth too deep: 'Content yourselves,' said they, 'with ploughing it, and it will yield you real benefits in return; it will yield those things to which gold and silver owe all their value; for gold and silver are valuable only as a means of procuring the necessaries of life.'

"We frequently offered to teach them navigation, and carry some of their youth with us to Phœnicia; but they never would consent that their children should live as we do. 'If our children were to go with you,' said *they*, 'their wants would soon be as numerous as yours; *the nameless* variety of things which you have made

necessary, would become necessary to them ; they would be restless till these artificial wants were supplied ; and they would renounce their virtue, by the practice of dishonest arts to supply them ; they would soon resemble a man of good limbs, and a sound constitution, who having, by long inactivity, forgot how to walk, is under the necessity of being carried like a cripple.' As to navigation, they admire it as a curious art, but they believe it to be pernicious : ' If these people,' say they, ' have the necessaries of life in their own country, what do they seek in ours ? Will not those things which satisfy the wants of nature, satisfy their wants ? Surely, they that defy the tempest, to gratify avarice or luxury, deserve shipwreck.' "

Telemachus listened to this discourse of Adoam with unspeakable delight ; and rejoiced that there was yet a people in the world, who, by a perfect conformity to the law of nature, were so wise and so happy : " How different," said he, " are the manners of this nation from those which, in nations that have obtained the highest reputation for wisdom, are tainted throughout with vanity and ambition ! To us the follies that have depraved us are so habitual, that we can scarcely believe this simplicity, though it is, indeed, the simplicity of nature, can be real : we consider the manners of these people as a splendid fiction, and they ought to regard ours as a preposterous dream." "

Socialism, or families uniting together, and having property in common, is a system which has been brought before the British and French public, in different forms for the last twenty years ; and has been made the subject of books, and lectures by several philanthropists. The above extract from Telemachus, proves that Fenelon was a socialist. It is, indeed, Christianity in its purest

form, and was part of the doctrine preached by the Apostles. St. Luke tells us, that after the preaching of St. Peter and St. John, *"the multitude of them that believed were of one heart, and of one soul; neither said any of them that ought of the things which he possessed was his own: but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet; and distribution was made unto every man according as he had need."* But the system was not intended to be thoroughly understood or practised, while the "tares and wheat" were growing together; in fact, until the "end of the world" was approaching. Competition in all its forms, is opposed to true Christianity; but competition was favourable to that increase of knowledge which spread commerce and civilization, brought the arts and sciences to perfection, and circulated the Word of God.

Those arts and sciences will add to the glory of "the Inheritance of Peace," and social theories can only be tried with any prospect of success in new countries where "Trees of Righteousness," may flourish, free from the relics of Babylonish tyranny and Egyptian bondage.

The departure of the Israelites from Egypt, is a type of the departure of "the elect people of God," from Modern Babylon when they shall obey the summons,—*"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her*

\* Acts iv. 32, 33, 34, 35.

*sins have reached unto heaven, and God hath remembered her iniquities,"\** and the account given by the sacred historians of this remarkable event, is full of instruction for those who wish to be inhabitants of the promised "Inheritance of Peace." King David thus prophesies the influence which the sacred writings were to have in the latter days: "*When the LORD shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the LORD. For he hath looked down from the height of his sanctuary: from heaven did the LORD behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death: to declare the name of the LORD in Zion, and his praise in Jerusalem: when the people are gathered together and the kingdoms to serve the LORD. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee.*"†

There was one circumstance, which was indirectly a cause of many of the chastisements which the disobedience of the Israelites incurred during their wanderings in the wilderness. Besides the six hundred thousand grown persons, with their children, who quitted Egypt, *a mixed multitude went up also with them.*‡ This was the cause of their being led into vice and idolatry, so frequently, before they reached the land of promise; and St. Paul, in writing to the Church at Corinth, thus

\* Rev. xviii. 4, 5. † Psalm cii. 16, 28. ‡ Exodus xii. 38.

alludes to the necessity of believers taking warning by their punishment. *But with many of them God was not well pleased ; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they had also lusted. Neither be ye idolators, as were some of them ; neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples : and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. \**

To avoid the injurious consequences of evil associations to the young, it is of importance that Christian brethren, in leaving the old world, should observe certain rules and regulations, upon which they should agree ; and form themselves into societies, consisting of heads of families uniting for mutual assistance and protection ; resolving, individually and collectively, like Joshua of old, "*As for me and my house, we will serve the Lord.*"†

Let us inquire what number of families ought to constitute such a society, or church. The distinguishing rites of the Jewish Church, which Abraham was commanded to observe, have been and are still observed by his descendants to the present day, although they have been scattered as a nation for the last eighteen centuries. The great grand-children of Abraham were twelve brethren, who with their descendants, continued to observe the same rites, for four hundred years while they were in bondage in Egypt. They were the heads of the twelve tribes to whom the law was given on Mount Sinai ; and that law is still the rule by which their conduct is regulated.

\* 1 Cor. x. 5—12.      † Joshua xxiv. 15.



Twelve Apostles, who were commanded to teach all nations, preached and wrote enough during their lives, to enable those who were in possession of their writings, to preach the glad tidings of Salvation, through the merits of a crucified Redeemer; and the simple rites of Baptism, and the commemoration of the Lord's Supper, which were to supersede the rites which Abraham was commanded to observe, have been, and are still observed by all who profess and call themselves Christians. But it is by the manner in which Christians obey the great commandment "Love one another," that their faith is to be proved, not by their forms and ceremonies. Therefore, it is reasonable to expect, that if twelve married couples agreed, on leaving the old world, to unite for mutual protection, assistance, and social enjoyment; they might "search the scriptures" together, and form a code of laws suitable to the advanced state of science and knowledge, and yet consistent with the precepts of the written Word of God, which they could train their children to observe, and transmit with their land to succeeding generations.

The practical advice given by St. Peter, St. Paul, St. John, and St. James, in their epistles to the Christian converts whom they addressed, lead us to suppose, that there were several families living sociably together, and assisting each other; not merely assembling to worship God on the Sabbath, the manner of doing which appears to be the distinguishing mark of difference between one Christian Church and another in the present day. True Christianity is not a periodical religion; it should enter into all the actions of every-day life. "*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*" \* The Apostles gave advice to parents

\* 1 Cor. x. 31.

and children, wives and husbands, and masters and servants; and particularly impressed the necessity of loving the brethren, and they set examples of industry themselves. St. Paul says, in writing to the church at Thessalonica, "*Neither did we eat any man's bread for nought; but wrought with labour night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you this we commanded you, that if any man would not work, neither should he eat.*" \*

We may thus learn that all who wish to live as "*servants who are waiting for their Lord,*" should be engaged in those useful occupations which contribute to the health, happiness, comfort, and social enjoyment of all the human family; that the kings of the creation should be employed in subduing the earth, making it bring forth "*seed to the sower, and bread to the eater,*" and that the occupation of a blacksmith, carpenter, or tent-maker, should not degrade one of the successors of the Apostles. The reason of those occupations being considered less honorable in the present day, than that of learning to commit murder scientifically, is, that those who are engaged in them are generally very badly paid, and from being obliged to work like slaves from morning till night, have no time to cultivate their intellects. We have an example in Lord Rosse, of a nobleman, who, from the circumstance of his being gifted by his Creator with a large organ of constructiveness, as well as good reasoning and observing faculties, passes a great portion of his time in the workshops of those artisans who, under his direction, assist in making steam-engines and astronomical instruments, and occa-

\* 2 Thess. iii., 8, 9, 10.

sionally uses the blacksmith's hammer himself. Peter the Great worked for several years as a ship-carpenter, and King Ferdinand of Spain, who, in addition to his organ of constructiveness, must have had a very large organ of veneration, used to embroider dresses for an image of the Virgin Mary. Active-minded men must make use of their hands to gratify their organs of constructiveness and destructiveness, and if those organs are not properly directed while their education is progressing, the most injurious consequences may ensue to some of their fellow-beings.

The Queens of the Creation should be chiefly occupied in preparing food and clothing for the Kings, and cultivating the intellects of the young; which task has the great difficulty with which it was encompassed about a half century since, quite removed by the introduction of the infant school system of training.

Parents who supply themselves with books to explain the plans of Pestalozzi and Wilderspin, will find with how little trouble they may lay a foundation of intellectual taste in the minds of "babes and sucklings," which will grow with their growth, and strengthen with their strength."\*

"Pestalozzi, after having studied theology and jurisprudence, relinquished his views with respect to the church and the bar, and adopted from inclination the employment of a teacher. The moral wretchedness of the lowest classes excited his compassion, and he began his career of instruction amongst the children of paupers, whom he admitted to his house. In 1798, the Directory of Switzerland invited him to establish an asylum at Stanz, where he became the kind and attentive in-

\* See Chambers on Infant Education.

structor of 70 or 80 poor children. Many who visited the institution the following year, could hardly identify in the cheerful countenances and bright looks of its inmates, those haggard faces and vacant stares which met their gaze at the first formation of the asylum. This change was accomplished by the entire self-devotion of Pestalozzi. There, in the midst of children, he forgot there was any world besides his asylum. At the first dawn of light it was his voice that called them to the light of the rising sun, and to the praise of their Heavenly Father. All the day he stood among them, teaching and encouraging them. His eye beaming with benevolence rested on theirs. He was to them a father, and they were to him as children.

"He paid the common penalty of those who do great original services to mankind. He sacrificed fortune, ease, the world's respect, to fulfil his mission, but his discoveries remain an everlasting monument.

"He flung away the word-mongery and rote-learning that was, and is called education, and brought the child into contact with nature and reality. He taught them *things* not *words*. He developed the principle enough to give us full assurance of its value. It still remains to be worked out by the same system of observation and ready deference to the hints of nature, which carried its discoverer so far. He gave us rich specimens of the veins he opened, and common workmen may sink a shaft into those treasures above price, which it needed his genius to find out."\*

"The moral and intellectual influence of the mother or nurse is requisite, to call forth the first efforts of mental perception and moral feeling in the mind of the child. There is a mode of treatment which it is easier

\* See Biber's Life of Pestalozzi.

to put in practice than to describe, by which the suffering infant may be soothed and saved from fretfulness ; its irritable feelings subdued without any violent opposition or bribery ; by which a sluggish disposition may be animated and aroused into activity, and the first principle of nature, the desire to appropriate every thing to itself, overcome. The cheerful countenance enlivened by health and contentment, the consistent temper, whose smile of affectionate interest, or look of tender regret, vibrates quickly upon the delicate sensibilities of the little being ; and, equally the lively aspect of all around it, especially if there be a garden, soft music, and the familiar friendship of domestic animals included ; will unfold the higher principles at an earlier period than is commonly the case without them.

“If for the first ten years of life, the freedom of natural instinct were allowed full scope, and every faculty drawn forth as early as possible to its most vigorous and healthy independent exercise, by a ready supply of such information as not only satisfies but increases the natural curiosity of the child, yet being free from the ordinary routine of rote-learning, the powers of the mind would become strengthened by rational action and self-dependence. Nature, the theatre of its simple, but unprejudiced intelligence, would afford ample materials for invigorating the faculty of observation, and producing a habit of correct thinking. A knowledge of facts, a love of the sublime, with clear ideas and generous affections would be accumulating, until the want of books and other similar helps would be felt, and resorted to with avidity and pleasure.”\*

William Cobbett, who was himself, (as his biographer

\* See “Moral Influence in Education,” by Mrs. Campbell.

says,) a LABOURER on the English soil, a LABOURER for the happiness of labourers, and lastly a LABOURER in the English Parliament, thus speaks of his labours in the intellectual garden of his own household, and the success which attended his experiments.

“The first thing I did, after my fourth child was born, was to get unto the country. Thus was *health*, the greatest of all blessings, provided for, as far as I was able to make the provision. Next, my being *always at home*, was secured as far as possible; always with them to set an example of early rising, sobriety, and application to something or other. Children, and especially boys, will have some out-of-door pursuits; and it was my duty to lead them to choose such pursuits as combined future utility with present innocence. Each had his flower-bed, little garden, plantation of trees; rabbits, dogs, asses, horses, pheasants, and hares; hoes, spades, whips, guns; always some object of lively interest, and as much earnestness and bustle about the various objects, as if our living had solely depended upon them. I made every thing give way to the great object of making their lives happy and innocent. I did not know what they might be in time, or what might be my lot; but I was resolved not to be the cause of their being unhappy *then*, let what might become of us afterwards.

“Every sensible father must know that the possession of riches does not afford even an additional chance of happiness; it is his duty to inculcate in the minds of his children to make no sacrifice of principle, of moral obligation of any sort, in order to obtain riches or distinction; and it is a duty still more imperative on him, not to expose them to risk of loss of health, or diminution of strength, for purposes which have, either directly or indirectly, the acquiring of riches in view, *whether for himself or for them*.

“ With these principles immoveably implanted in my mind, I became the father of a family, and on these principles I have reared that family. Being myself fond of *book-learning*, and knowing well its powers, I naturally wished them to possess it; but never did I *impose* it upon any of them. My first duty was to make them healthy and strong, if I could, and to give them as much enjoyment of life as possible. Enjoying rural scenes and sports, as I had done, when a boy, as much as any one that ever was born, I was resolved that they should have the same enjoyments tendered to them.

“ To teach the children the habit of early rising was a great object ; yet I avoided command even here ; and merely offered a *reward*. The child that was down stairs first, was called the LARK for that day ; and, further, sat at my right hand at dinner. They soon discovered, that to rise early, they must go to bed early ; and thus was this most important object secured, with regard to girls as well as boys. The management of a house imperiously demands early rising ; but health, that most precious possession, without which there is nothing else worth possessing, demands it too. The morning air is the most wholesome and strengthening : even in crowded cities, men might do pretty well with the aid of the morning air ; but how are they to rise early, if they go to bed late.

“ But to do the things I did, you must love home yourself ; to rear up children in this manner, you must live with them ; you must make them feel too, by your conduct, that you prefer this to any mode of passing your time. This love of parents, and this constant pleasure at home made them not even think of seeking pleasure abroad ; and they thus were kept from vicious playmates and early corruption.

"I effected every thing without scolding, and even without command. My children are a family of scholars, each sex its appropriate species of learning; and I never ordered a child of mine, son or daughter, to look into a book in my life. I accomplished my purpose *indirectly*. The first object was health, which was secured by the deeply-interesting and never-ending sports of the field, and pleasures of the garden. Luckily these things were treated of in books and pictures of endless variety; so that on wet days, in long evenings, these came into play. A large, strong table, in the middle of the room, their mother sitting at her work, used to be surrounded with them. Here were ink-stands, pens, pencils, India-rubber, and paper all in abundance, and every one scribbled as he or she pleased. What need had we of schools? What need of teachers? What need of scolding and force, to induce children to read, write, and love books? What need of cards, dice, or of any games, to kill time. We were always busy; wet weather or dry weather, winter or summer. There was no force in any case; no command; no authority; none of these was ever wanted.

"The book-learning crept in of its own accord, by imperceptible degrees. Children naturally want to be like their parents, and to do what they do; the boys following their father, and the girls their mother; and, as I was always writing or reading, mine naturally desired to do something in the same way. But, at the same time, they heard no talk from *fools* or *drinkers*; saw me with no idle, gabbling, empty companions; saw no vain and affected coxcombs, and no tawdry and extravagant women; saw no nasty gormandizing; and heard no gabble about play-houses and romances, and the other nonsense that fit boys to be lobby-loungers, and girls to be the ruin of industrious and frugal young men.



"We wanted no stimulants of this sort to keep up our spirits; our various pleasing pursuits were quite sufficient for that; and the book-learning came amongst the rest of the pleasures, to which it was in some sort necessary. I remember that, one year, I raised a prodigious crop of fine melons, under hand-glasses; and I learned how to do it from a gardening book; or, at least that book was necessary to remind me of the details. Having passed part of an evening in talking to the boys about getting this crop, 'come,' said I, 'now let us read the book.' Then the book came forth, and to work we went, following very strictly its precepts. I read it once, but the eldest boy read it perhaps, twenty times over; and explained all about the matter to the others. Here was a motive! Now I will engage, that more was really learned by this single lesson, than would have been learned by spending, at this son's age a year at school, and he happy and delighted all the while.

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"Thus have they gone on. So far from being a trouble to me, they have been all pleasure and advantage. For many years they have been so many secretaries. I have dictated scores of Registers to them, at the age of thirteen. They have, as to trust-worthiness, been grown persons at eleven or twelve. I could leave my house and affairs, the paying of men, or going from home on business, to them at an age when boys in England, in general, want servants to watch them, to see that they do not kill chickens, torment kittens, or set the buildings on fire."

Cobbet was not a religious man, but it is worthy of notice, that good sense and experience teach the same lesson in regard to bringing up children, that the Bible

does. “*Train up a child in the way he should go,*”\* and “*Provoke not your children to wrath,*”† are precepts too frequently neglected by professors of Christianity. When a nobleman or gentleman in England, who possesses a large estate, is about to select a wife, he frequently gives a preference to a lady with a large fortune. He then employs lawyers to write certain documents on parchment, which are signed by him and the lady who is going to swear to take him “for richer or poorer,” by which they agree to give all the land to their eldest son, and divide the marriage portion of the lady amongst the younger sons and daughters. If they have as many children as Jacob had, the portion which each is entitled to, must be very small; therefore the daughters, as they grow up, from not having sufficient means to support family pride, on the interest of their younger child’s portion, are obliged to become, either candidates for prizes or blanks in the matrimonial lottery, or governesses, and the sons to become members of professions for which perhaps they have no taste or inclination, and which the spirit of competition renders unfavourable to “*growing in grace.*” Are not parents, in such a case “provoking their eleven younger children to wrath,” and sowing the seeds of “envy, hatred, malice, and uncharitableness” amongst them? Yet those same parents have promised and vowed that “all the pomps and vanities of the wicked world,” were to be renounced, both by themselves and their children, and they go to church regularly and pray as follows :

“From envy, hatred, malice and all uncharitableness, Good Lord deliver us.” “Thy will be done in earth as it is in heaven.” Were the Saviour again on earth would

\* Prov. xxii. 6.      † Ephesians vi. 4.

he not say to them. "Oh! ye hypocrites!" Alas! how much of the Babylonish spirit remains amongst the nobility and gentry of Great Britain, but the time is approaching when the prophecy of St. James is to be fulfilled, and Ireland is an example of the manner in which in his own good time the Almighty will punish the "*Proud and they that do wickedly.*"\*

*"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."*†

George Combe says with much truth that, "the great characteristic of the mixed form of government is its tendency to promote the interests of the classes who wield political power to the injury of the others. Ever since Britain apparently attained freedom, there has been an evident system of legislating for the advantage and gratification of the dominant class. The laws of primogeniture, of entails, and of the non-liability of heritable property in legacy-duty; the game-laws, the corn-laws, and the heavy duties imposed on foreign timber, are all instances in which the aristocracy have legislated for themselves, at the expense of the people. In the administration of public affairs, the same principle was followed. The army and navy, the CHURCH AND THE COLONIES, and all other departments of the public

\* Malachi iv. 1.      † James v. 1, 2, 3, 4.

service, were converted into great pasture fields for the sons and political dependents of the aristocracy ; while there were combination-laws against the labouring classes, to punish them for uniting to raise the price of their labour, and laws authorizing sailors to be impressed and forced to serve in the navy, at wages inferior to the common rate allowed in merchants' ships."\* Here are sufficient proofs that Great Britain has been, and is still governed by men who have a greater portion of the spirit of the rulers of Ancient Babylon, than the spirit of Him who came to "preach good tidings unto the meek, and liberty to the captives." It is therefore important for those who obey the call to come out from this portion of Great Babylon, to build the Spiritual Temple in a free country, to avoid introducing the Babylonish Spirit into the laws by which they may propose to govern themselves, and have their children governed throughout succeeding generations.

To effect this, the book of Joshua will be found full of instruction for those who study the inspired volume with a wish to learn through it how they may obtain God's blessing while engaged in his service. In the seventh chapter we find that the city of Jericho was taken in a very miraculous manner, by seven priests sounding seven trumpets ; and that there was a particular command given to the people of God, not to take "*the accursed thing*," lest it should trouble the camp of Israel ; but that the silver, gold, brass, and iron, were to be consecrated to the Lord. In the eighth chapter we are told that the command was disobeyed, and that when the city of Ai was besieged the children of Israel were unsuccessful, and fled before their enemies. We

\* See Moral Philosophy. The People's edition. Page 99.

learn from Achan's confession what "the accursed thing" was. *"And Achan answered Joshua and said, Indeed I have sinned against the Lord God of Israel, and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them; and took them; and behold they are hid in my tent."\**

We may thus learn that Babylonish garments, or a style of dress that fosters pride in some, and excites envy in others, is opposed to the command "love thy neighbour as thyself;" and the sin of Achan, in hiding the gold and silver, intending at a future time to appropriate it to his own use, in disobedience to God's command, is similar to the sin of Ananias and Sapphira, as recorded by St. Luke.† May the punishment which each received be a warning to those who feel themselves called on to take possession of the "new Inheritance of Peace," and who hope to receive the blessing promised by St John to those who overcome temptations to indulge in pride and covetousness. *"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. Him that overcometh will I make a pillar in the temple of my God; and he shall no more go out: and I will write upon him the name of my God, and the name of the city of my God which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."*‡

It is remarkable that Jericho was taken by seven priests, and that St. John addresses himself to seven

\* Joshua viii. 20, 21. † See Acts v. ‡ Rev. iii. 5, 12.

churches : this proves that when the prophecy was to be fulfilled, the Church of Christ in the old world would be divided into different sects, as it was in the time of St. John, and the errors into which all societies of fallible human beings, calling themselves churches, are liable to fall, are so distinctly enumerated by him in the first, second, and third chapters, that their "*heads*," or "*elders*," can have no difficulty in bringing the forms, ceremonies, and rules for conduct which distinguish them from each other, to the standard of the word of God, and making such reforms in them, as the Holy Spirit invites them to do in the following words : "*I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed ; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love I rebuke and chasten ; be zealous therefore, and repent.*"\*

What glorious rewards are promised to encourage those who are individually called out of the different churches to erect the temple which St. Paul thus alludes to : "*Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord : in whom ye also are builded together, for an habitation of God through the Spirit.*"†

We may derive much instruction also, from studying the account given by Samuel of the building of Solomon's temple, if we look on it as a type of the Spiritual Temple.

\* Rev. 18, 19.    † Ephesians ii. 19—22.

*"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house.\**

*"And the house when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building."†*

What a beautiful type is this of the manner in which God himself is preparing, and refining perhaps in the furnace of affliction, in different parts of the world "*living precious stones*," to unite in erecting his New Temple. Thus when they meet in their "*Inheritance of Peace*," they will be of one mind, because they will be all "*taught of God*," through his word, and thus will one of David's prophecies be fulfilled: "*Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven.*"‡

"The position of Australia, (says Sir T. L. Mitchell,) commands access to the most favoured regions within the two stormy capes, and it may be said that to this geographical position, considered in relation to the more productive regions, rather than to any natural productions of her own, Australia must own her future importance. For this country has not contributed any useful garden vegetable, nor fruit, nor grain for man's support; nor any domestic animal, nor useful beast of burden."§ It is remarkable that it is such a country as this, that Isaiah describes in his prophecy of the reign of righte-

\* 1 Kings v. 17, 18. † 1 Kings iv 7. ‡ Psalm xxv. 10, 11.

§ See Australian Geography, by Sir T. L. Mitchell. Page 257.

ousness. We find it thus written. "*Behold a king shall reign in righteousness, and princes shall rule in judgment. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places, when it shall hail coming down on the forest: and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.*" Sixty-three years ago there was not an acre of cultivated land in Australia; but how has the blessing of the Almighty attended those who sowed wheat and Indian corn beside its bays and rivers. Industrious Englishmen have brought hither the feet of oxen, asses, horses, sheep, pigs, goats, and all kinds of domestic poultry; and the northern provinces might be made to produce rice, sugar, tea, coffee, cocoa-nuts, dates and the Gutta Percha; which is now found so useful in making soles for shoes, covering for electric telegraph wire, picture frames, trays, &c. It is the gum of a tree which grows in Singapore, and in the forests of Johore, at the extremity of the Malayan peninsula, and also in Borneo. Thus there would be very little difficulty in cultivating it in the same latitude in Australia. The camel would also be found a useful animal to introduce into the northern provinces. In fact, all the country requires is industry, judiciously applied. As king David says, "*The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.*"† But it is important for Christians to in-

\* Isaiah xxxii. 1—16—20. † Psalm lxxxiv. 11.



quire how they may best apply their industry to the production of what is really good. Nothing that is injurious to the health, happiness, or longevity of any of God's family can be right for professors of Christianity to indulge in. With this principle to guide us, we should not erect high dwelling houses, as men are frequently killed by falling from scaffolding; and high chimneys require chimney-sweeping boys. No man who would not like to see his own son a chimney-sweeper, should ever build a house which required one, if he obeyed the command "*love thy neighbour as thyself.*" A house without stairs would answer all the purposes of health and convenience, in a country where land is cheap; and if twelve families formed a society, with a garden round each house, there would be a free circulation of air which would promote health and longevity. All the modern poets, as well as the sacred writers agree in making the chief sources of earthly enjoyment consist in domestic happiness, the society of a few friends, country pursuits, and opportunities of reading and cultivating the fine arts. All those would be within the reach of twelve families, who could afford amongst them to purchase twelve hundred acres of land, and agree to live on what it produced; arranging the manner in which their combined industry was to be daily applied for the benefit of all, by committees formed amongst the elder branches of each family. Thus at the end of a year every man might have his own home, his own vine and fig-tree, his own horse to ride, and the society of a few friends when he pleased, while at the same time, one large field well tilled, might produce sufficient wheat for the supply of the twelve families; one plough, and one yoke of oxen might be always ready for use of the society. One large storehouse might be supplied

yearly with those necessities of life which the land did not produce, but which might be got in exchange for what it did; and when wealth was accumulated, it might be invested in purchasing more land. Twelve flocks of sheep might graze together; one vineyard and wine-press might be in common. A library might be built over the storehouse, and contain intellectual food for all. Astronomical instruments, and the apparatus required for giving lectures on chemistry, electricity, galvanism &c., might be kept in the library; and evening lectures given by the scientific men who might join each society. Every house might be enlivened by the sound of music, and musical talent might be cultivated without much expense by mutual assistance, and weekly or monthly concerts held at the houses of the most musical amongst the society, would give a stimulus to young people to practice. If we could imagine 144 thousand such societies living according to the precepts of the gospel, occupying the best portions of land all round the coast of Australia, corresponding with each other regularly, and exchanging natural productions and manufactures, it would indeed be Paradise regained.

Man in society is like a flower  
 Blown in its native bed; 'tis there alone  
 His faculties, expanded in full bloom  
 Shine out; there only reach their proper use.  
 But man, associated and leagued with man  
 By regal warrant, or self-joined by bond  
 For interest's sake, or swarming into clans  
 Beneath one head for purposes of war,  
 Like flowers selected from the rest, and bound  
 And bundled close to fill some crowded vase,  
 Fades rapidly, and, by compression marr'd  
 Contracts defilement not to be endured.\*

But happy they, the happiest of their kind,  
 Whom gentler stars unite, and in one fate  
 Their hearts, their fortunes, and their beings blend.  
 'Tis not the coarser tie of human laws,  
 Unnatural oft, and foreign to the mind,  
 That bind their peace; but harmony itself,  
 Attuning all their passions into love.

• • • • •

An elegant sufficiency, content,  
 Retirement, rural quiet, friendship, books,  
 Ease alternate labour, useful life  
 Progressive virtue and approving Heaven,  
 These are the matchless joys of virtuous love;  
 And thus their moments fly. The seasons thus,  
 As ceaseless round a jarring world they roll,  
 Still find them happy: and consenting spring  
 Sheds her own rosy garland on their heads:  
 Till evening comes at last, serene and mild;  
 When, after the long vernal day of life,  
 Enamoured more, as more remembrance swells  
 With many a proof of recollected love,  
 Together down they sink in social sleep;  
 Together freed, their gentle spirits fly  
 To scenes where love and bliss immortal reign.\*

How seldom are the sources of happiness, enumerated here by the well known English poet James Thomson, enjoyed by men and women of cultivated intellects in Great Britain, on account of the unequal distribution of land and wealth, which causes the many amongst them to marry from interested motives, and to live in cities or towns, fighting like so many dogs over a bone, for the money that is to be made by keeping shops and schools, and by those professions which are only required because the command "*love one another*" is disobeyed. But were people living in a state of society where the

\* Thompson.

precepts of the gospel could be acted upon, children might be taught by precept and example, that they had all rational sources of enjoyment within their reach, if they were industrious, and mutually assisted each other in subduing the earth. Hitherto the great object of man has been to subdue his fellow man, and to live by the industry of others, not by his own, but that was not Christianity, although it was permitted until the harvest"\* of the Lord was fully ripe, and the "Vineyard" of the Lord ready for the sickle of the Angel alluded to by St. John.†

A Society of Christians living together in the manner I have suggested, would require a small temple or chapel where they might all assemble on the Sabbath day to worship God, and unite in prayer and praise. In erecting a building for this purpose, if we consult the 1st Book of Chronicles we find that David was not permitted to build a house for the Lord, because he had been a man of war, and had shed blood;‡ and also that the persons employed by Solomon to build the first temple were supplied by him with wheat, barley, oil and wine.§ From this we may learn that until the members of the society have built their own dwelling houses, and made their land produce corn, wine, and oil, the Almighty will not require them to build a house to be dedicated to his service, although they should bring their children up with the idea of assisting them in it. In size it should be large enough to contain the twelve households united, or 144 persons, and as the young persons grow up, they should look forward to building other twelve houses on another portion of the twelve

\* Revelation xiv. 15.      † Revelation xiv. 18.

‡ 1 Chronicles xxviii. 3.      § 2 Chronicles ii. 10.

hundred acres of land, and another store-house, library and Temple, and occupying them, according as they might wish to form matrimonial alliances with each other, after the age of twenty-one. In such societies there would be no necessity for either money or banks, shops or shop-keepers, parchments or lawyers, doctors or hospitals, soldiers or barracks, jails, jailers or executioners, paid teachers of any kind, or buildings called school-houses or colleges. A few hours' labour every day would enable the well regulated industry of each household to produce all the necessaries, comforts, and healthful luxuries of life, without making sacrifices to pomp, vanity, pride or ambition; the sciences and fine arts should be cultivated for recreation, and from generation to generation the same manners, customs laws, and style of dress might be perpetuated and transmitted with as much facility as coronets and parchments are, in the present day, along with the lands of England.

An American poet has, in the following lines, embodied in beautiful language, the sentiments which should animate a Society of Christians intending to build a chapel or temple, without indulging in pomp or vanity.

#### HYMN FOR THE DEDICATION OF A CHURCH.

BY ANDREWS NORTON, ESQ.

Where ancient forests round us spread,  
 Where bends the cataract's ocean fall,  
 On the lone mountain's silent head,  
 There are thy temples, God of all !  
 Beneath the dark blue midnight arch,  
 Whence myriad suns pour down their rays,  
 Where planets trace their ceaseless march  
 Father ! we worship as we gaze.  
 The tombs thine altars are ; for there,  
 When earthly loves and hopes are fled,

To thee, ascends the spirit's prayer  
 Thou God of the immortal dead !

All space is holy ; for all space  
 Is filled by thee ; but human thought  
 Burns clearer in some chosen place,  
 Where thy own words of love are taught.

Here be they taught ; and may we know  
 That faith thy servants knew of old ;  
 Which onward bears, though weal and woe,  
 Till death the gates of Heaven unfold !

Nor we alone ; may those whose brow  
 Shows yet no trace of human cares,  
 Hereafter stand where we do now  
 And raise to thee still holier prayers

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#### EARRATA

Page 44, 9th line from top, for *Round*, read *Bound*.  
 Page 124, 3rd line from top, for *increase*, read *incense*.

THE END



